# REMAINS OF JAPHET:

BEING

## HISTORICAL ENQUIRIES

INTO

## THE AFFINITY AND ORIGIN

OF

## THE EUROPEAN LANGUAGES.

By JAMES PARSONS, M. D. Member of the College of Phyſicians, and Fellow of the Royal and Antiquary Societies of London.

" The ſons of *Japheth*; *Gomer*, and *Magog*, and *Madai*, and *Javan*, and *Tubal*, and " *Meſhech*, and *Tiras*. And the ſons of *Gomer*; *Aſhkenaz*, and *Riphath*, and *To-* " *garmah*. And the ſons of *Javan*; *Eliſhah*, and *Tarſhiſh*, *Kittim*, and *Dodanim*. " By theſe were the iſles of the *Gentiles* divided in their lands; every one after his " tongue, after their families, in their nations." *Geneſis*, x. 2, 3, 4, 5.

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To the RIGHT REVEREND

# CHARLES LYTTELTON,

LORD BISHOP of CARLISLE,

FELLOW of the ROYAL SOCIETY, and PRESIDENT of the SOCIETY of ANTIQUARIES of LONDON.

MY LORD,

MY leiſure hours, for ſome time paſt, have been employed in conſidering the ſtriking affinity in the languages of *Europe*; and finding, every day, new and moſt engaging entertainment in this purſuit, I was inſenſibly led on to attempt following them to their ſource.

THE taſk I ſet myſelf was certainly a very hard one; yet I could not give it up, however unequal to ſuch an undertaking; as I thought the labours of ingenious men, who had already made ſome advances in theſe ſtudies, and ſeveral hints from the ancients, properly connected, with an attentive perſeverance on my part, might enable me to proceed upon a plan, in this enquiry, not laid down before.

IN this, my Lord, I think I have ſucceeded; yet I do not make it public without great diffidence: nor ſhould I have been well able to differ from the methods of former authors, in this reſearch, if I had not acquired ſome knowledge of the languages, which, in the courſe of the work, I have endeavoured to prove, were the very firſt in *Europe*, after the general deluge.

IN thus amuſing myſelf, it appeared to me that much improvement might be made, and many miſtakes corrected, in the works of lexicographers, by a competent acquaintance with theſe languages, and the other *European* tongues; and it is with great reluctance, that I am prevented from

from producing a ſpecimen of ſuch an undertaking, by the neceſſary buſineſs of my profeſſion, and indeed by being incumbered with more years than would be ſuitable to a ſcheme of ſo much trouble; more able pens may perhaps, one day, oblige the world in that particular.

What is contained in the following ſheets is chiefly hiſtorical, in which ſeveral matters of very high antiquity will, it is hoped, receive ſome additional light: Permit me, therefore, my Lord, however imperfect the attempt, to requeſt Your Patronage for it. Your Lordſhip has, indeed, in a great meaſure, encouraged me to take this liberty, by Your obliging deportment towards me, on ſeveral occaſions; and thoſe ſentiments of gratitude, which will ever reign in my breaſt, have proved no ſmall incitement for making You this offering.

But there are yet other more weighty reaſons, which ſtrongly urge me to hope for Your Lordſhip's favourable acceptance of this dedication; as I would endeavour to devote it with propriety: one is, however unfaſhionable it may be,

be, to offer a work to a Patron who is well acquainted with the ſubject; that You, my Lord, have long delighted in the ſtudy of Antiquities, as well as in that for improving Natural Knowledge: who, therefore, can be ſo juſtly deſirable for this purpoſe, as he who, thus qualified, now fills the chair of the Society of Antiquaries of *London*, with ſo much honour to himſelf, and ſervice to its worthy members?

BUT, when I aſſure Your Lordſhip that, in the courſe of this work, many of the wiſe diſpenſations of Providence are duly regarded and reverenced, to the promotion of the glory of GOD, I can ſcarce doubt of Your condeſcenſion (whoſe continual progreſs through life is employed for that noble end), to fulfil the wiſhes of him, who is, with the moſt reſpectful gratitude,

Your Lordſhip's moſt obedient and

moſt obliged humble ſervant,

JAMES PARSONS.

# PREFACE.

A DESIRE for knowledge naturally prompting curious men to make enquiries and reſearches, they are ſometimes inſenſibly led on to lengths they never at firſt intended. This was my caſe; for when I firſt applied myſelf to the ſtudy of languages, it was only for my own improvement, little thinking I ſhould be ſtimulated to become an *hiſtorian*, and well knowing how unequal I was to ſuch a work. And, indeed, I ſhould have been thoroughly ſatisfied with a competent knowledge of the languages of *Europe*, after the claſſical education, to which we are commonly, at firſt, introduced, if I had not happened to have ſpent ſeveral years of my life in *Ireland*, and there attained to a tolerable knowledge in the very *ancient* tongue of that country, which enabled me to conſult ſome of their manuſcripts, and become inſtructed in their grammatical inſtitutes.

AFTERWARDS, I became acquainted with ſeveral gentlemen from *Wales*, well verſed in their own hiſtory and language; men of ſenſe and liberal learning; who, in many

many converſations upon ſuch ſubjects, gave me ſo much ſatisfaction and light, in matters of high antiquity, as to occaſion my application to the ſtudy of the *Welſh* tongue alſo: in which I had equal pleaſure and ſurprize, when, the more I enquired, the more nearly related the *Iriſh* and *Welſh* languages appeared.

When I was ſent abroad to ſtudy the medicinal art, I frequently converſed with young gentlemen from moſt parts of *Europe*, who came to *Paris*, and followed the ſame maſters, in every branch of the profeſſion, with me; and my ſurprize was agreeably increaſed in finding that, in every one of their native tongues, I could diſcover the roots of moſt of their expreſſions in the *Iriſh* or *Welſh*.

Thus far engaged, it was impoſſible to ſtop: books in hiſtory and philology were now to be examined; and, by connecting the materials they produced, an appearance of the higheſt antiquity was very ſtriking in *theſe two* languages; and this opinion grew into a concluſion, of their being the *originals* of *Europe*.

In this purſuit, I conſulted many authors who treated of *Ireland* and *Wales*, as well as moſt other countries of *Europe*; and could not but think theſe *original nations* deſerved more liberal treatment, than ſome few partial writers were pleaſed to afford them. *Bollandus* denied the *Iriſh* the uſe of letters, till their converſion by *Patrick*. *G. Cambrenſis* counted them as a barbarous rude people, and Mr. *Cox*, treading in his ſteps, thought he gratified thoſe whom he flattered in his day, in repreſenting them as ſo

many ſavages. But both the *Iriſh* and *Welſh* were ever well verſed in the arts of muſic, poetry, government and war, and diſdained any ſecurity from fortifications, thinking it more glorious to decide their quarrels in the open field, than under any kind of cover. The *Iriſh* initiated their children in it very early; and *Solinus*, as quoted by Dean *Swift*, in one of his poems, ſays, that the wives in *Ireland*, when delivered of a ſon, gave the child its firſt food off the point of the huſband's ſword: "Puerpera, ſi "quando marem edidit, primos cibos gladio imponit ma- "riti, inque os parvuli ſummo mucrone auſpicium ali- "mentorum leviter infert, et gentilitiis votis optat, non "aliter quam in bello, et inter arma, mortem oppetat." Again, "præcipua viris gloria eſt in armorum tutela."

In muſic, no nation was equal to *Ireland*; which is warranted from good authority: *Polydore Virgil* ſays, they were diſtinguiſhed for their ſkill in muſic: "*Hiberni* "ſunt muſicæ peritiſſimi;" and the ſame *Giraldus*, who called them ſavage, in one part of his work, ſays, however, in another, "in muſicis ſolum præ omni natione quam vi- "dimus, incomparabiliter eſt inſtructa gens hæc." Now, it is impoſſible to ſuppoſe a people barbarous or ſavage, who were thus verſed in the arts of government, muſic and war; or that ſuch a people ſhould be illiterate till the time of St. *Patrick*. This, however, will be cleared up, in the courſe of this hiſtory.

Ignorance of theſe languages, and their antiquity, would be ſome apology for miſrepreſentations of this ſort,

if prejudice and paſſion were out of the caſe; but theſe illiberal attacks are too eaſily diſcovered by an impartial eye; and will be properly expoſed, in the following ſheets, by a clear view of facts and anecdotes, well authenticated, which throw them to the ground; and, if the aſſertions of both *Cambrenſis* and *Cox*, which were influenced by *political* dependencies, were laid open, together with their reaſons for endeavouring to ſlander a nation, it would appear, that thoſe times were not exempt from corruption. But this is not my preſent buſineſs; and, indeed, ſuch *names*, and the manner of their making a ſacrifice of truth to their own views, would only make ſo many *blots* upon honeſt paper: we ſhall, therefore, quit what ſuch angry writers have advanced through ignorance, or malice, and refer the reader to their confutation in the progreſs of this work. But with great regret I muſt take further notice, that it is too much the diſpoſition of ſome among us, to aſperſe, and ſet at nought, the natives of *Ireland*, *Scotland* and *Wales*; I mean thoſe who ſpeak the dialects of the *Japhetan* language to this day, which are the *Gomerian* and *Magogian*, or *Scotiſh* languages; and yet theſe are the only unmixed remains of the children of *Japhet*, upon the globe; and the KING of *Great Britain*, the only monarch upon earth who rules the remains of that original people, and who is himſelf deſcended from a moſt ancient race of *Scythian kings*, the offspring of that patriarch.

ANOTHER indiſcreet author, Mr. *Innes*, has taken great pains to prove there was neither learning nor letters, in *Ireland*, before *Patrick*; but this, too, will, I flatter myſelf, appear a very futile aſſertion, before the following work is finiſhed.

I HOLD it an indiſpenſable duty, in purſuing this ſubject, to vindicate the honour of theſe remains of antiquity to the beſt of my power, ſince I am happy in having ſufficient materials before me, wherewith to do them ample juſtice; and, at the ſame time, to open ſeveral obſcure paſſages concerning them, which throw light upon many hiſtorical facts, as I go on, and which were probably miſtaken, or totally neglected.

OF all the parts of ſcience, none can be ſo intereſting as the knowledge of languages, whether we conſider them as neceſſary to the commercial, or political correſpondence of nations, or as eſſential to the attainment of ſciences in general, or as introductory to an acquaintance with the hiſtory, manners and cuſtoms of the inhabitants of every country. And, indeed, according to the preſent ſtate of the languages of *Europe*, learning would be very ſuperficial in any country, if the ſtudent depended only upon his vernacular tongue; becauſe that of every nation in this part of the globe has been ſubject to many changes, and becauſe they are all dependent upon ſome original, however different from one another.

THE importance, therefore, of being verſed in the learned languages firſt, is known to every one who has applied to

the ſtudy of any of the liberal profeſſions; for, without that foundation, no ſcientific ſuperſtructure could ever be raiſed.

But the knowledge of the languages of other nations is of no leſs conſequence; and a due inſpection of their affinity would invite the curious to inquire into the reaſons of ſuch agreement between thoſe and our own; and ſuch an inveſtigation would naturally lead us farther; it would certainly prompt us to look for the parents of theſe tongues, and climb to the original.

This was my purſuit, in the preſent work. I have endeavoured to trace the languages of *Europe* to their ſource; and think I have diſcovered that which was previous to the *Greek* tongue, all over *Aſia Minor*, *Scythia* and *Greece*. And this was the *Japhetan*, called afterwards the *Pelaſgian*, and then the *Gomerian* and *Magogian*, or *Scythian* language; which is now to be found only in *Ireland*, the *Highlands* of *Scotland*, and *Wales*. And hence I count the *Iriſh* and *Welſh* to be ſiſter-dialects of the *Pelaſgian* language; which, I flatter myſelf, I have proved by ſuch authorities, as will be allowed by the learned reader to have due weight.

In the courſe of this reſearch, ſeveral obſcure paſſages in ancient hiſtory are cleared up, and others corrected: and many tranſactions reſcued from oblivion, which will reflect the higheſt honour upon the ancient inhabitants of theſe iſlands, not only on account of the antiquity of their language, but alſo of the glorious deeds of their anceſtors,

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and the learning of their antiquaries, poets and philoſophers, who were the firſt inſtructors of mankind in the *Weſtern* world, after the general deluge; and from whom the knowledge of the ſciences has been tranſmitted to all *Europe*.

I HAVE been much aſſiſted, in this buſineſs, by that excellent work, the *Univerſal Hiſtory*: the authors have prevented a great deal of trouble, in making me acquainted with books I never perhaps might have ſeen; I give them the utmoſt credit for their quotations from ſuch as I could not any way come at; becauſe, in as many as I ſaw, I found their quotations very faithful; yet, as I have not wrote implicitly after any authors, I have ventured to differ from ſome of theirs, as well as the opinions of ſeveral others; but not without the proper regard to their ſuperior learning and merit. Thus have I differed from many more, alſo, becauſe the connexions I have diſcovered between the ancient *Iriſh* records and *Holy Writ*, together with the *Greek* hiſtorians, have warranted my diſſent from ſeveral, in ſome things: and although Mr. *Lloyd*, in his *Archeologia*, has afforded me a great deal of matter towards my attempt upon this ſubject; yet I could not avoid differing from him alſo, as to the original inhabitants of *Ireland*; becauſe, it will be ſeen the *Britons* did not give that iſland its firſt colonies. Meſſrs. *Lloyd*, *Harris*, *O Flaherty*, and others, have led ſeveral modern writers to that opinion, which I am prevented aſſenting to from the courſe I have taken in tracing them out.

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In order to do this, the beſt method that occurred to me, was to follow the *migrations* of *Noah's* iſſue reſpectively to every place they occupied, when the increaſe of their numbers forced their departure from *Armenia*; and this according to their gradual progreſs, in ſucceſſion to each other, to very modern times; by which I was able to trace their language, which, we muſt allow, they carried with them every where: and alſo the ſeveral deviations and changes it underwent in their diviſions, ſubdiviſions and poſtumous mixtures with each other, in after-ages; and this method appeared, all along, to be the moſt likely to arrive at the wiſhed-for haven, in this reſearch into very high antiquity, as well as leſs perplexed, and conſequently more eaſily underſtood, than any other whatſoever.

As the moſt ancient parts of the *Iriſh* records were delivered in poetry, their facts are, in many places, blended with fable; which, in ſome meaſure, may have leſſened the confidence they very juſtly claim from impartial readers; but nothing is more eaſy than to diſtinguiſh the hiſtorical facts from the ornaments they are dreſſed with. It was the noble manner of the ancient *Gomerian* and *Scythian* poets, before *Homer* was born, or the language, he is ſuppoſed to have wrote in, was formed; and, indeed, there is great reaſon, in the ſequel, to believe he was no ſtranger, either to their language, or poetry; for his manner of writing carries with it the ſtrongeſt reſemblance of theirs: and it is as certain, the *Trojans* were of the *Scythian* race; and the auxiliaries of *Troy*, con-

ſeſſedly *Scythian* princes, ſeveral of whom *Homer* enumerates.

When the hiſtorical parts of their poems are conſidered, and diveſted of their poetical flowers, they are found to treat of the *feats* and *genealogies* of their heroes, and to coincide exactly with the moſt authentic hiſtories in the world, as well profane as ſacred. The ingenious author of the *Diſſertations on the Ancient Hiſtory of Ireland* has produced ſeveral very ſtriking inſtances of this, which ſhall appear in a proper place, and many more as remarkable have occurred to myſelf, which carry the ſtrongeſt teſtimony of truth along with them; and, indeed, it is as hard a taſk to glean out ſuch parts of hiſtory as may be depended on, of the *Greek* writers, from their extravagant mythologic fables; nay, more difficult than from the *Iriſh fileads*, or *philids*: and, if the world had not been happy in what *Moſes* and the prophets have left us, the *Grecian* hiſtory would have wanted the lights which the *Sacred Writings* have thrown upon them. In the work before us, they have proved a noble comment upon *Greek*, *Iriſh* and *Gomerian* hiſtory.

It will alſo be made out, that, at the building of *Babel*, the confuſion and diſperſion did not affect any of the iſſue of *Japhet* or *Shem*; but was the fate of *Nimrod's* people, the deſcendants of *Ham*, only: which, with ſome other material notices of very high antiquity, are cleared up in following the iſſue of *Noah's* ſons, in their ſeveral migrations.

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ANOTHER ſtep, which I thought neceſſary towards obtaining the deſired end, was to examine by what names ſome of the deſcendants of his ſons were called by the *Greeks*, and to reconcile them with thoſe of *Moſes* and the *prophets*; by which I was inſenſibly led into the knowledge of many of the heroes of *Grecian* hiſtory, and thrown upon an amazing agreement between this and the records of the *Iriſh filids*; who, by preſerving the genealogy of *Mileſius* up to *Phenius*, and to *Magog*, his grandfather, have opened ſo clear a paſſage to the hiſtory of the tranſactions of him, both in *Scythia* and *Shinar*, as well as of his *ſon's* adventures in *Egypt*, as can ſcarce admit of a doubt; to which may be added, that the notion, entertained by ſome hiſtorians of eminence, of *Sheſhac* and *Seſoſtris* being the ſame perſon, is proved to be erroneous.

THE next advance was, to find out ſomething of the firſt peopling of *Britain* and *Ireland*, and by what routs they arrived at theſe Iſlands. It will appear, that the *Britons* came by ſea from *Greece* through the *Mediterranean* firſt, and that was very early after the flood, and that *Ireland* had its firſt colonies from *Scythia* by a north-weſt rout; and others, afterwards, from ſome parts of *Aſia Minor*, through the *Mediterranean*; and by taking notice of the government, laws, *bards* and language of the inhabitants, we ſhall be able to ſhew from whence they, as well as the *Britons*, came, and their future connections with thoſe they parted from. We ſhall alſo find out how far the language was ſpread towards the *North-eaſt*, by one of the ſons of *Gomer*,

*Gomer*, in the explanation of the inſcription and figure upon a *Siberian* medal; which alſo points out ſome anecdotes of the religion and opinions of the people of *Tangutia* and *Tibet*, concerning a TRIUNE BEING they worſhipped; with ſome attempts to ſhew from whence they derived that doctrine. This leads us to conſider ſeveral relations of *Joſephus Acoſta*, in his account of *Mexico* and *Peru*, where the ſame notions were found among the natives, which undoubtedly were carried to theſe countries, with the firſt inhabitants, from *Tartary*. This was always thought impoſſible, till the ſeveral *Ruſſian* diſcoveries made it appear pretty certain; for the diſtances from ſome parts of *North-eaſtern Tartary* to the *North American* ſhore are very ſhort, in ſeveral places, and eaſily paſſed over: whereas, heretofore, the diſtances of *longitude* between theſe parts were laid down by geographers to be ſo great, as to leave no room for a ſuſpicion that there could be any communication between them. Later diſcoveries, however, have brought it to a certainty.

HAVING had ſuch ſtrong reaſons for ſuſpecting that the *Iriſh* and *Welſh* languages were originally the ſame, in the houſe of *Japhet*, it was neceſſary to be careful in comparing them, and conſidering the roots of both; that what I have ventured to aſſert, concerning them, may not ſeem a mere *ipſe dixit*: wherefore, after having enumerated pretty largely the cauſes of the deviations of languages from their originals, which produce, in time, different dialects, the reader will find a liſt of about one thouſand

words, which, with ſome ſmall allowance for ſuch accidental deviations, will appear to have been originally the very ſame, and carrying the ſame ſignification. I might have carried this to five thouſand, if it were neceſſary, or I inclined to ſwell this work: but the number I have brought will prove ſufficient to aſcertain my opinion; for it is impoſſible for any two languages to have ſo cloſe an affinity by chance, and the roots of both to be the ſame almoſt throughout the whole.

After this examination of both languages, I fell upon a thought which carries the proof, of theſe being from the ſame ſource, much farther; and find, that the languages of other nations of *Europe* have had their origin chiefly from them. To make this evident, I have drawn together the names of the *numerals* of moſt of the nations of *Europe* in one table; and have made remarks upon the differences they were ſubjected to by length of time, and changes of the ſeveral people throughout this quarter of the world. I conſidered, that *numbers* being convenient to every nation, their names were moſt likely to continue, nearly, the ſame, even though other parts of languages might be liable to changes and alterations; this I find to anſwer my expectation ſurprizingly; and, indeed, one would imagine that this alone would be ſufficient to anſwer the end propoſed, when conſidered with care.

But that did not hinder another enquiry of great importance, in the purſuit of the affinity and origin of languages. Something was to be done concerning *alphabets*,

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and the invention of letters, which has occupied the heads and pens of many learned men. They generally have ſtopped contentedly, where *Herodotus* led them to the company of *Cadmus*, and gave it up, that he was the inventer of letters; and that men were illiterate before his arrival in *Greece*. This was doing no great honour to the moſt ancient people of the world; and, at the ſame time, confeſſing a credulity in a thing as unlikely to be true, as any piece of fabulous hiſtory whatſoever. Yet we ſhall find the uſe of letters much higher, even in the antediluvian world; but will not anticipate, in this place, what we have to ſay, in vindication of our opinion, concerning that matter.

These, and ſuch like methods, were the means by which I have endeavoured to diſcover the *original* language of *Europe*, and to trace it to the houſe of *Japhet*: and, in my progreſs, have profited of ſeveral quotations from ancient authors, which other moderns have made uſe of; but not for the ſame purpoſes. They were appoſite enough to my ſcheme, but could not ſerve them; becauſe they could not produce the coinciding teſtimonies, which I was furniſhed with, to corroborate what I brought them to prove.

Now, it is hard to ſay when the *Japhetan* language began; there is a ſuſpicion of its being related to the *Hebrew*, among ſome ingenious gentlemen, either as a mutilated dialect of it, or as a ſiſter-dialect with that, of ſome more ancient antediluvian tongue: indeed, the expreſſions

of both, in the mouths of *Jews*, *Welſh* and *Iriſh*, with the conciſeneſs of their phraſes, are exactly ſimilar, and a great number of their words have the ſame ſignification; yet none of the names of the *numbers*, among the *Hebrews*, have any ſort of affinity with thoſe of the *Japhetan* language. However this may be, ſince we cannot think that *Japhet's* people, or thoſe of *Shem*, were at all concerned in the affair of *Babel*, we muſt ſuppoſe them both to have been languages of the antediluvian world, and both in the houſe of *Noah*: even as many families in every nation, at this time, ſpeak two languages; as with us, *French* and *Engliſh*, *Welſh* and *Engliſh*, *Iriſh* and *Engliſh*, and ſo on of other countries: for it cannot be ſuppoſed that *Japhet*, who was near one hundred years old when he went into the ark, could have learned a new language, when there were no people but the few of his own family upon the face of the earth; and it will appear, in this work, that the children of *Gomer*, *Magog*, *Meſhech* and *Tubal*, were in poſſeſſion of their own territories and language, in the iſles of *Eliſha (Greece)* and in *Scythia*, before any thing was begun at *Babel* concerning the tower, or diſperſion.

In the courſe of this work, the reader will find ſome repetitions, which could not be avoided: becauſe, as the work is divided into diſtinct chapters, under their reſpective heads, ſeveral *evidences*, from foregoing chapters, were neceſſarily wanting in the ſucceeding parts, to ſupport the arguments in each, ariſing from their peculiar ſubjects.

ſubjects. This, I hope, will be excuſed, ſince the neceſſity of recurring to certain peculiar paſſages will be eaſily ſeen by the candid reader, as he goes on.

I HAVE purpoſely avoided bringing into this work, either marginal notes, or many quotations at large from authors, for two reaſons; firſt, becauſe it would ſwell the work to a greater ſize than would be conſiſtent with the price it is ſold for, or with the patience of the reader; and, ſecondly, becauſe inſertions of that kind only ſerve to make frequent interruptions in the courſe of reading.

AND, as I am ever cautious of aſſuming too much, or of appearing ſelf-ſufficient in any thing I undertake, well knowing how imperfect, even the moſt ſhining geniuſes of this world are, I am induced to make ſome apology for whatever defects, or inaccuracies of ſtile, may occur in this reſearch. Conciſe and plain diſſertations were all that appeared neceſſary to me, in a work of this nature; ſince I had neither the refined politics of miniſters, nor the characters of heroes or princes, nor the ſublime ſpeeches of ſenators, to treat of.

THIS conſideration, in a great meaſure, alleviates an anxiety, which muſt otherwiſe have affected me very much from a conſciouſneſs of my own inſufficiency; and, at the ſame time, leads me to look with high eſteem upon the modern writers of our *Engliſh* hiſtory, whoſe works are equal, if not ſuperior, to thoſe of any other nation, in *elegance* of ſtile, *conciſeneſs*, and *fine ſentiment*. Among whom, the *two lateſt* are ſhining examples,

ples, and beſpeak the greateſt applauſe from all lovers of learning.

THE noble author of the Hiſtory of the Life of *Henry* II, &c. could raiſe an elegant bed of flowers, from the ſoils of ſuch former reigns, as were deemed, by many judicious men, *unfertile* and *void*, ſufficient to amuſe and inſtruct the hiſtorical ſtudent, and fill his heart with noble ſentiments. The other, though one of the more delicate part of the creation, yet engaged in matters as heroic, has a juſt claim to our greateſt reſpect; if being one of thoſe from whom, in general, no high erudition is expected, yet who excels in polite writing; and if freedom and impartiality in delivering hiſtorical facts, and in aſſerting the natural rights of mankind, with a laudable deteſtation of ſuperſtition and tyranny, are objects agreeable to the ſentiments of good men, this author, I ſay, has a double claim to the attention of the world.

I CANNOT cloſe this preface, without declaring my ſatisfaction at an incident which happened on the ninth of this inſtant *July*, the day of the receſs of the Royal and Antiquary Societies: the Reverend Doctor *Gregory Sharp* entertained the latter with a learned diſſertation upon the antiquity of *letters*, and ſome account of the *Pelaſgi*. This could not fail of giving me the higheſt pleaſure, becauſe it is the very ſubject I have been ſeveral years conſidering, of which two-thirds of my hiſtorical enquiries were now printed off; and it was impoſſible, that either of us could have had the leaſt knowledge of what the other was doing

doing upon that head. Yet, I was happy in hearing the ſtrongeſt concurrence of his opinions, upon ſo high a part of antiquity, with my own, and his evidence the very ſame which I made uſe of to corroborate my ſentiments, as far as he went; for this ſhort diſſertation is but a ſmall part of a learned work he is now publiſhing, on the origin and ſtructure of the *Greek* tongue. However, ſo cloſe an agreement between this part of my book, and that of ſo *eminent* a character in the republic of letters, cannot fail of adding weight to any thing I can produce, and giving it credit with the learned world.

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CHAP.

## CHAPTER I.

*Of the firſt migrations of* Noah's *offspring from* Armenia; *of the parts of the earth to which they paſſed from time to time*; *and a general view of the farther paſſage and changes of the deſcendants of* Japhet *northward and weſtward.*

THE taſk I have undertaken I own to be of an arduous nature, and yet it would be an unpardonable omiſſion not to attempt throwing ſome light upon a ſubject as yet in obſcurity; and although it is a ſubject of the moſt remote antiquity, I have great hopes of clearing up ſome matters that may give ſatisfaction to thoſe who delight in the ſtudy of ancient hiſtory.

In examining a great number of hiſtorians who have mentioned the *Celts*, I cannot find that the moſt ancient of them have had much, if any, notion of what is written in the books of *Moſes*; and the more modern writers have chiefly limited themſelves to later times, confining their accounts to the ſeveral migrations, revolutions, policy,

government and wars of theſe nations, which the *Celts* were in poſſeſſion of, and never attempting to riſe higher than the time of *Abraham*, or thereabouts: yet however ſhort *Moſes* may have been in his antidiluvian, as well as his poſtdiluvian, account of the inhabitants of the world, he has ſufficiently fulfilled the great purpoſe for which the DIVINE SPIRIT inſpired him to write; which was to preſerve, and hand down to thinking men, thoſe genealogies of perſons who lived both before and after the flood, till he fell upon *Abraham*, and began the extenſion of that chain of perſons and tranſactions which in due time terminated in the birth of the SAVIOUR of the world, which was the whole ſcope of what he had to do.

IT is between the deluge and the birth of *Abraham*, that I think I have found a very probable foundation whereon to form ſuch conjectures as will, I hope, fall in, without forcing the matter, in a manner not altogether unnatural, in tracing what relates to the origin of the *Celtic* language: without taking much notice of the Hebrew, that might be thought either coæval, or more ancient than this; nor is there the leaſt occaſion for it, becauſe indeed it will appear, in the ſequel, that the thread of what I ſhall offer, ſeems to be unconnected with any other.

WE find that *Noah* was five hundred years old when he begat his ſons, *Shem*, *Ham*, and *Japhet*; and that when the flood came upon the earth, he was one hundred year older; therefore theſe ſons were about that age in their degrees. Now theſe men muſt have been verſed in all the knowledge and arts that were practiſed in the antidi-

luvian world, as well as in the geography of the ſtates and kingdoms round about them, and though we have no accounts of any particulars relative to theſe and ſuch like matters, yet we cannot but believe that the family of *Noah* was very conſiderable and reſpectable among mankind; and we find his father, *Lamech*, was favoured with the gift of philoſophy; for when *Noah* was born, he ſaid: "this ſame ſhall comfort us concerning our work "and toil of our hands, becauſe of the ground which the "Lord hath curſed," which, without the gift of prophecy, he could not foreſee *ſix hundred* years before it happened.

BY the way, it may not be amiſs here to make one remark concerning the ſtate of the earth after the waters of the flood were retired; a certain *theoriſt* has aſſerted, that there was a thorough diſſolution of all the matter of the earth during the time of the deluge, and he is followed by ſome other ingenious authors; which is plainly otherwiſe, becauſe we find that immediately after the departure of the waters, and the earth became dry, *Noah* turned huſbandman, which, no doubt, he well underſtood all his life before, for he planted a vineyard and made wine. Now if there had been any material deſtruction upon the face of the earth, there could have been no tillage of any kind; whence it would ſeem that nothing of the vegetable world was totally deſtroyed; though no doubt many trees were torn up and carried away, and ſettlements of ouze and mud depoſited in many places, with marine bodies of various kinds, which naturaliſts are well acquainted with. Beſides, if we conſider that the ark reſted upon a mountain, and that after nine months the tops of

other mountains were ſeen, we muſt not allow of any ſuch diſſolution, nor any very great alteration of the face of the earth: for if it had been all broken up and blended with the waters, thoſe ſubſidences, which have been vainly imagined, would have fallen equally all round, by the laws of gravitation, and left an uniform ſurface, inſtead of mountains and plains. Again, the dove that *Noah* ſent out a ſecond time, brought in an olive-leaf plucked off of a tree now ſtanding.

BESIDES, if we conſider that it was the divine purpoſe to repeople the earth, we cannot imagine it was ſo ſpoiled and deſtroyed as ſome authors aſſert. It was from the earth the future inhabitants were to be nouriſhed, and therefore it would be inconſiſtent with the gracious deſign of GOD to reſtore mankind, if he had permitted the deſtruction of the only means that could be expected to ſupport the offspring of *Noah*; and indeed ſuch a conjecture appears the more extraordinary in theſe ingenious authors, ſince the ſacred text is our charter upon which we muſt found our notions of theſe remarkable events.

Now if we look into the ſeventh chapter of *Geneſis*, we ſhall find, verſe 17, that the flood was forty days *upon* the earth, and the waters increaſed and bare up the ark, and it was lift up *above* the earth; and that the waters prevailed, and were increaſed greatly *upon* the earth, and the ark went *upon* the face of the waters; and, ver. 19, that the waters prevailed exceedingly *upon* the earth, and all the *high hills* that were under the whole heavens were covered; and, verſe 20, that fifteen cubits upward did the waters prevail, and the *mountains* were *covered*.

PERHAPS

PERHAPS the notion of a total deſtruction of the earth, with the inhabitants, might proceed from our *Engliſh* tranſlation of the 13th verſe of chapter vi. where it ſays: "I will deſtroy them *with* the earth;" but this is by ſeveral *Hebrew* interpreters tranſlated, *from* the earth, which is certainly the more rational meaning; becauſe the earth was not ruined, which the above verſes ſufficiently prove; for the waters and the earth are well diſtinguiſhed, and the higheſt hills and mountains were covered, &c. How is a ſolution of all matter, making one amalgama with the waters, compatible with the waters covering the mountains in the above texts?

BUT to return: God gave his bleſſing to *Noah* and his ſons, ordering them to increaſe and multiply upon the face of the earth; and, without all manner of doubt, gave them at the ſame time all the requiſites to enable them ſpeedily to make ſuch increaſe; as longevity, health, and ſtrength, as well as the uſe of all the animal and vegetable worlds for their ſuſtenance and comfort.

THEY then ranged themſelves in due order, and a regular government was eſtabliſhed among them, in proportion to their increaſe; which was prodigious in their numbers, ſince, according to the genealogy given of the ſons of *Shem*, we find that after *Shem*, who was an hundred years old before he begat *Arphaxed*, and lived five hundred years after, begetting ſons and daughters; his ſon, *Arphaxed*, married at the age of thirty-five, and begat his firſt born; and afterwards all that line, as well as their ſons, began to get children at about the age of thirty down to *Terah*, *Abram's* father; and even he was but

ſeventy

ſeventy. when he begat *Abram*, *Nahor*, and *Haran*. This, without queſtion, was the caſe with *Japhet* and *Ham*, though their genealogies are not ſo particularly marked out, for the reaſons I mentioned, viz. that *Moſes* intended only to be punctual in that line to which *Abram* belonged.

WE have no account of any children of *Noah* before the flood, although he was five hundred years old before he begat the three ſons who were to people the world after the flood; and yet it is not preſumptuous to imagine he had, ſince it may well be ſuppoſed, by analogy between him and his anceſtors; for his father, *Lamech*, was but one hundred and eighty-two when he begat him; and his father, *Mathuſelah*, was but five years older when *he* was born; *Enos* alſo was but ſixty-five when he begat *Mathuſelah*; and all theſe, both before, and thoſe long after the flood, lived to great ages, begetting ſons and daughters after thoſe children mentioned in Scripture to have been firſt born.

THE uſe I would make of this obſervation is, by the bye, to ſtrengthen what I had before hinted (as I would omit nothing that I thought of conſequence towards elucidating ſuch paſſages as clearly ſhew the conſiſtency and truth of Holy Writ); which is: that although *Noah*, or any of his forefathers, might have had children in numbers before, who had perhaps run into the enormous vices which brought on the divine wrath for their deſtruction; yet none were put into genealogical order but thoſe who were to continue the line down to *Abram*, and no doubt theſe were all righteous men in ſucceſſion to one another down to *Noah*, and from him to *Abram*. THIS

THIS is eaſily proved to be the caſe, if we look into the tenth chapter of *Geneſis*, from verſe 21, where it is ſaid: *Shem*, alſo the father of all the children of *Eber*, the brother of *Japhet* the Elder, even to him were children born; the children of *Shem*, *Elam*, and *Aſher*, and *Arphaxad*, and *Lud*, and *Aram*. Now in the next chapter, at the 11th verſe, the regular genealogy of this family carries the deſcent from *Shem* to *Arphaxad*, from him to *Salah*, to *Eber*, to *Peleg*, to *Rheu*, to *Serug*, to *Nahor*, to *Terah*, to *Abram*, without the leaſt notice of any other perſon among their brethren, although in the former chapter *Elam* and *Aſhur* are mentioned before *Arphaxad*.

*Noah*, with his three ſons, being the ſole poſſeſſors of the earth, let us ſee how they diſpoſed of themſelves. We find firſt, that *Noah* and his ſons lived in tents, which was the firſt method that was uſed for their dwelling in, and which was continued for a long ſeries of years, before ſome of his deſcendants began to build houſes; for it was in his tent that his ſons, *Japhet* and *Shem*, covered him, when he was intoxicated with his wine, which was the produce of the vineyard he planted himſelf. It was there he bleſſed theſe two ſons and their ſucceſſors; and uttered his curſe upon the deſcendants of *Ham*; both which were amply fulfilled in the proſperity and extenſion of the dominions of *Japhet* and *Shem* on the one hand, and in the deſtruction and miſeries which fell upon the *Canaanites*, ſo called from *Canaan* the ſon of *Ham*, in favour of *Abram* and his ſeed in after ages.

IT fully and clearly appears, from *Geneſis* x. that when the grandchildren of *Noah* were increaſed, he ordered

their

their diviſion and dwelling places according to his own diſcretion; for it is ſaid of *Japhet* and his iſſue, that they divided the iſles of the gentiles in their lands, according to their families, tongues, and their nations; and ſo it is ſaid of the other brothers and their iſſue for their ſeveral nations; which are very well pointed out, and ſufficient to lead us after them in their migrations and future ſettlements. This I mention here as a proof that *Noah* governed them in a regular manner, and with that good œconomy, that a man of his years and experience might be expected to be a judge of, eſpecially too if we conſider him as a man highly favoured by GOD, and ſtrictly revered by his children. And hence it is more than probable that he chalked out to each family his portion of the countries round about, according to his good pleaſure, and perhaps according to the ſcope of the bleſſing to two of his ſons, and the curſe to the other, while they were yet but few in number: for it is not unlikely that, at the time of his doing this, he had the ſpirit of prophecy upon him, and thereby was informed which was the place that was moſt proper and convenient for the fulfilling of the calamities that fell upon the *Canaanites*, when *Joſhua* commanded and led the children of *Iſrael*. We muſt alſo further ſuppoſe, and that very naturally, that as theſe families increaſed, they departed farther off from the center where they were firſt eſtabliſhed, after the flood; which was now the ſeat of *Noah's* government; and that ſtill as they grew more numerous, they removed yet farther off, radiating as it were from that central ſeat, until they had formed at length ſeparate heads and governments

of

of their own; and by a very rapid increaſe, after the firſt ſixty years, overſpread a great part of the earth, even before the death of *Noah*, who lived three hundred and fifty years after his firſt eſtabliſhment: for it cannot be ſuppoſed, with the leaſt ſhew of probability, that they could have found room for any length of time in the ſame place, or have ever returned from their own places, to one from whence they departed, already ſufficiently ſtocked and daily increaſing with young inhabitants.

WE are now to conſider the country where Mount *Ararat* is ſituated: it is ſaid, that *Noah's ark* reſted upon the mountains of *Ararat*.

SOME authors, out of caprice, and others from prejudice to the credit of the Scriptures, have endeavoured to place theſe mountains in parts of the world very remote from their real ſituation, and indeed very unfit for that great ſcene that was to be tranſacted in the migration of the children of *Noah*, and in the peopling of the nations all over the earth.

*Ben Gorion*, Sir *Walter Rawley*, and others, imagine that by the Mountains of *Ararat*, *Caucaſus*, and others more remote, were underſtood; but many, both ancient and modern authors, aſſert that theſe mountains, upon which the ark reſted, are in *Armenia*; the ingenious authors of the *Univerſal Hiſtory* ſay, that the *Septuagint* and *Vulgate* render the word *Ararat*, *Armenia*, and that there is actually a province of that country named *Ararat*, or *Arairat*, from a plain ſo called in memory of *Arai*, the eighth king of that nation, who was ſlain in battle there; *Araiy-arat* ſignifying the ſlain of *Arai*. Theſe

gentlemen have examined ſeveral authors and traditions concerning the ſituation of theſe mountains, in a moſt accurate and impartial manner, to which I refer the reader; as my preſent buſineſs is not to enter into a controverſy of this kind, my deſign being only to trace the footſteps of the original languages of *Europe*, with as much care as I can, till I bring them to their preſent ſeat, where they are moſt wonderfully preſerved to this time.

HOWEVER, I ſhall offer one or two reaſons of my own, why I am perſuaded that theſe mountains of *Ararat*, upon which the *ark* reſted, are in *Armenia*; and that the plains in their neighbourhood were the places where *Noah* and his family dwelt, immediately after they left the ark, and where they procured their firſt ſubſiſtance by tilling the ground and increaſing their herds of cattle.

WE ſee in all nature, that whatever is created has, throughout its whole conſtitution, the moſt perfect fitneſs and propriety, to anſwer the purpoſes for which it was made; we ſee alſo in every ordination of GOD, whether phyſical or œconomical, the moſt conſummate wiſdom in the diſtribution of the neceſſary incidents for the progreſs of his divine purpoſes, till they are actually fulfilled. Now in the caſe before us, what ſpot upon the whole earth could be ſo convenient as *Armenia*, a country allowed, by all geographers and modern travellers, to be temperate, healthful and fertile, with regard to the ſuſtenance neceſſary for the ſupport of theſe people, and their well-being? And with regard to the convenience of ſituation for their departure on every ſide, as they gradually increaſed, any other ſituation for the firſt eſtabliſh-

ment, could not have had ſuch juſt ſpaces round it, and therefore it may be counted nearly a central ſpot, from which the offspring of *Noah* had almoſt equal diſtances, and room enough to migrate, and ſettle every way, to the ends of the earth: for on the eaſt it has *Perſia*, part of the *Caſpian Sea*, *Southern Tartary*, *Indoſtan* or the *Mogul's* territories, the *Eaſt-Indies*, *China*, *Japan*. On the weſt it has *Natolia*, *Aſia Minor*, *Aſſyria*, the *Mediterranean Sea*, and all the ſouthern parts of *Europe*. On the north, *Colchis*, *Iberia*, *Georgia*, or *Albania*, and all *Eaſtern Ruſſia* to the ſea. And, on the ſouth, all the *Arabias*, and the eaſtern parts of *Africa*. We muſt add to theſe the countries lying between theſe four cardinal points; as, to the north-eaſt, all that vaſt extent of land, the *Northern Tartary* and part of *Ruſſia*; to the north-weſt, all *Weſtern Ruſſia*, *Poland*, *Sweden*, *Denmark*, *Norway*, and to *Ireland*, the *ne plus* of the *Britiſh Iſles*; to the ſouth eaſt, *innumerable iſlands*; and to the ſouth-weſt, all *Weſtern Africa*.

LET us now conſider what would be the conſequence, if the ark had reſted nearer to any of the extremities of the above boundaries; firſt, in many of thoſe parts they could not have found ſuch immediate ſuſtenance for themſelves or their cattle as in the fertile plains of *Armenia*; extreme heats or cold would be very unfavourable for ſuch a purpoſe, that is for immediate ſupport, though time and induſtry may in every place enable men to ſuſtain themſelves in ſome manner or other; but here their ſupport muſt be more ſpeedy upon their new eſtabliſhment: ſecondly, in being placed near any of thoſe extremities,

though never ſo fertile, yet the evil would be very great upon their great increaſe; becauſe the heads of the tribes would be obliged to lead their ſeveral people almoſt the ſame way for ſome conſiderable time; and every body knows that the more remote the diviſions and ſubdiviſions of any families are become, the more the reciprocal affection which their fathers had for each other, while under one head, is alienated to their own deſcendents; and conſequently their ſeveral views and intereſts, now becoming ſeparate and ſelfiſh, would inevitably prove the cauſes of diſſenſions and quarrels, and lead them to deſtroy one another; which was by no means the deſign of GOD ALMIGHTY, who was pleaſed to direct *Noah* in every particular that was neceſſary to repeople the world, and to preſerve them too, in their ſeveral generations, till they grew ſo numerous upon the earth, as to be able to loſe, from time to time, armies of men, according as pride, ambition and tyranny prompted their chiefs to diſtreſs and rob their neighbours, and particularly till the great ſcene of our redemption ſhould be brought about.

WHAT an amazing œconomy is moſt manifeſtly opened in this whole tranſaction? Here is that great ſcene of wiſdom, and love to mankind; of wiſdom, in that fitneſs and propriety in the ordination of all that could be convenient and requiſite for their ſafety; of love, in mercifully continuing the race of mankind through that moſt miraculous cataſtrophe, the deluge.

HAVING thus ſettled *Noah* and his family in the plains near *Mount Ararat* in *Armenia*, we are now to follow them in their ſettlements and migrations; taking a ſhort view

view of the parts into which *Shem* and *Ham* paſſed, as we go along; and then purſuing *Japhet* and his family as far as any intelligence can be had of them, till we find them in their laſt receſſes; for it is in this line only we hope to find the reſidence of the *Gomerian* and *Magogian* languages, as yet in almoſt their original ſtate.

THE various opinions and diſſentions of authors concerning the locality and other circumſtances relating to the ſettlements, ſhall in no wiſe affect or influence me; for it is eaſy to diſcern, in wading through them, that many have invented their own opinions, and endeavoured to miſplace the names, and even change them; which are ſo plainly ſet down in the records of Holy Writ; building their whole ſtructure upon the moſt uncertain foundation in the world, that of ſuppoſition. But how ſhort ſoever the *Moſaic* account may be thought, it contains ſufficient matter to begin upon, and then to ſtrike out from it ſuch concluſions, as will preſerve the chain of truth without writhing or diſtorting the ſubject with forced arguments. I ſhall therefore, in this brief account of the matter, adhere to the *Scripture* hiſtory for my ſupport, and follow ſuch others as have not relied upon falſe traditions and conjectures, which, to men of common underſtanding, muſt appear idle and childiſh in the laſt degree, when they come to be examined impartially; and the incidents and connections belonging to them, thoroughly weighed and conſidered.

IN the eleventh chapter of *Geneſis*, after the account laid down in the former chapter, of *Noah*, his ſons and grandſons, the ſecond verſe has theſe words: "And it

"came

" came to paſs, as they journeyed from the *Eaſt*, that " they found a plain in the land of *Shinar*, and they " dwelt there." It has been ſaid in a very noble hiſtory, a work of great labour and judgment, that, " after the " death of *Noah*, his ſons, *Shem*, *Ham* and *Japhet*, " thought fit to remove, with their families, from the " plains near *Ararat*, where we ſuppoſe they till then " continued, and, as the text has it, dwelt there." This may be true of *Noah* and his three ſons, *Shem*, *Ham* and *Japhet*, and of their younger children; but not of their eldeſt, mentioned by *Moſes*, who will appear from good authority to have eſtabliſhed kingdoms and governments, in *Europe*, *Aſia* and *Africa*, long before *Noah* died: for he lived 350 years after the flood; and the building of *Babel* and confuſion of tongues are ſaid, by ſome, to have happened in the year 101 of the flood, and conſequently *Nimrod*, the grandſon of *Ham*, with his tribes, which were very numerous, went off from thoſe *Armenian* plains to *Shinar*, and there eſtabliſhed his kingdom; for in *Geneſis*, the tenth chapter, verſe 3, it is ſaid, " And *Cuſh* " begat *Nimrod*; he began to be a mighty one in the " earth: he was a mighty hunter before the Lord; " wherefore it is ſaid, even as *Nimrod*, the mighty hunter " before the Lord. And the beginning of his kingdom " was *Babel*, and *Erech*, and *Aecad*, and *Caluch* in the " land of *Shinar*. And that out of that land he went " forth to *Aſſyria*, and builded *Nineveh*, and the city *Re-* " *hoboth*, and *Calah*, and *Rheſen* between *Nineveh* and " *Calah*: the ſame is a great city."

HERE is a clear and ſtrong hiſtorical account of thoſe who

who journeyed to the plains of *Shinar*, which were only the deſcendants of *Cuſh*, the father of *Nimrod*; though *Aſhur* is ſaid to have gone and builded the city of *Nineveh*, with the others mentioned in the text: which *Aſhur* was one of the ſons of *Shem*, who perhaps was blended by marriage, or other connections, with his relations, the ſons of *Ham*; unleſs it can be ſhewn that there was one of that name in *Ham's* deſcendants, as well as *Shem's* ſon. But I do not intend entering into the controverſy, whether *Aſhur* did really go away from his kinſman, *Nimrod*, to build *Nineveh* and the other cities mentioned; or whether it was *Nimrod* himſelf who built them. It is nothing to my purpoſe who it was, though it was a ſubject which biſhop *Cumberland* took ſome pains to unravel; I own I could not but think it was ſomething particular, that *Moſes* ſhould bring in *Aſhur* into his account of *Ham's* iſſue, becauſe he was very ſtrict in giving ſuch relations of *Japhet* and *Shem* in their own places; and indeed I am of opinion, that *Noah*, who was ſo much diſguſted at his ſon *Ham* as to curſe him, would not permit the children of his other ſons, whom he bleſſed, to have any communication with his children; and therefore I am inclined to think, with the learned *biſhop*, that the marginal tranſlation in our Bibles is the right one; that in the text being, "and *Aſhur* went out from that land "and built *Nineveh*, &c." that in the margin: "and he "[*Nimrod*] went out of that land into *Aſſyria*;" for *Aſhur* generally in Scripture ſignifies the *Aſſyrian*, excepting only in the genealogies: for ſupport of which, our moſt learned author brings many authentic teſtimonies.

FROM

FROM the above conſiderations, does it not naturally follow that *Noah* and thoſe more immediately allied to him remained ſtill in *Armenia*, whilſt the elder grandchildren and their iſſue were filing off on every ſide to take poſſeſſion of new lands for their own eſtabliſhments? which ſhall be ſhewn with reſpect to the iſſue of *Shem* and *Japhet*, as well as this of *Ham*; and even this was but the offspring of one of his ſons, *Cuſh*. Now this opinion is founded upon the following reaſon, which I cannot but think unanſwerable: ſince we ſee from Scripture that *Nimrod* became a mighty man, or a monarch, having the chief rule over his followers; ſure it would be a very unſeemly ſuggeſtion, that either his great grandfather *Noah*, his grandfather *Ham*, or his father *Cuſh* ſhould go with him to *Shinar* to be his ſubjects, when *Nimrod* alone is clearly ſaid to be the mighty man in the earth. No, rather let us take up a more natural concluſion: that when the elder grandſons of *Noah* had produced a great progeny, and migrated off to all the parts round about the plains of *Armenia* every way, the younger children of theſe patriarchs were kept ſtill at home under the care of their fathers, till they were capable, with their offspring alſo, of having new quarters allotted them; for we know theſe patriarchs lived many years after begetting their firſt, and continued to beget ſons and daughters. Nor is it in any wiſe probable, that after one hundred years, wherein an innumerable offspring muſt have been produced, there was any neceſſity, in the nature of the thing, for every individual of the ſeed of *Noah* to be preſent at the confuſion of tongues; or that all

all theſe people every where ſettled during that ſpace of time, ſhould quit their ſeveral dominions, to come into that ſpot, to be ſubject to the confuſion, from very remote places on the oppoſite ſides of *Armenia*; certainly this would be an impediment and interruption to the progreſs they were to make upon the earth, which would be repugnant to the viſible ſcope and deſign of Providence for promoting their increaſe and welfare.

Now, ſince we have no account of the place where *Noah* died, it is left to be decided by inquiſitive men what became of him; and accordingly, ſome authors have carried him to *China*, with a train of people, to found that monarchy. Indeed, if I might take the liberty of diſpoſing of him, I ſhould be very far from impoſing ſuch a taſk upon him in his old age, through ſuch immenſe tracts of country, when I am of opinion not one of his progeny took ſuch long ſtrides on a ſudden by land; becauſe it is moſt likely their removal was gradual, according to their increaſe and their neceſſities; and it was the buſineſs of his ſons and their iſſue to ſeek new habitations, and not of himſelf; and therefore I had rather leave him upon the ſpot he firſt poſſeſſed after the deluge, in a ſtate of eaſe and tranquillity in his latter days, than either ſend him to *China*, or to be confuſed at *Babel* at the age of about 700 years; nor can we find that there was the leaſt reaſon to ſuſpect a rebellion among his people, which was alledged to be the cauſe of his having gone to *China*, by ſome authors, in order to get rid of ſome rebellious people about him.

Now as I find it is inſiſted on, that the whole race of *Noah* came down to *Babel* to be diſperſed from thence, I hope I ſhall be excuſed if I take a little further pains in conſidering the matter more fully, and clearing up certain ſeeming inconſiſtencies which have eſcaped ſome hiſtorians.

WE read, in p. 231, vol. i. of the Univerſal Hiſtory, as follows: "It may ſeem alſo a little ſtrange, that *Nim-*
"*rod* ſhould be preferred to the regal dignity, and enjoy
"the moſt cultivated part of the earth then known, rather
"than any other of the elder chiefs, or heads of nations,
"even of the branch of *Ham*." Now although *Moſes*, who is every where ſo ſhort in his accounts, makes no mention of any titles aſſumed by the heads of the other deſcendants of *Noah*, yet as they alſo increaſed and multiplied and went off to their ſeveral ſettlements, there can be no doubt of their having alſo a regal ſway over their people; for, what other kind of government could they have followed ſo naturally, as that by which *Noah* governed them, and kept them in order before their departure? Nor is it matter of much conſequence what was the title the head of each tribe aſſumed, ſince it is certain the tribes were governed by their reſpective heads; and as certain that they all removed to the different places allotted them, as far off from the center every way as the land of *Shinar* was, and perhaps as fertile too.

IN the ſame page it is ſaid: "The Scripture does not
"inform us when *Nimrod* began to reign; ſome date it
"before the diſperſion; but ſuch a conjecture does not
"ſeem to ſuit with the *Moſaical* hiſtory: for before the
"diſperſion,

" diſperſion, we read of no city but *Babel*, nor could " there be well more, while all mankind were yet in a " body together."

THIS opinion is ſtrongly inſiſted on in another part of this hiſtory, p. 328, of the ſame volume; and the argument for it is taken from the firſt part of the eleventh chapter of *Geneſis*; where, in the firſt verſe, it is ſaid: " and the whole earth was of one language and of one " ſpeech." And then, in verſe 2, " and it came to paſs, " as they journeyed from the *Eaſt*, that they found a " plain in the land of *Shinar*, and they dwelt there." Now let us examine what theſe two verſes import; as to the firſt, no body will diſpute againſt the whole offspring's ſpeaking the ſame language, or rather different dialects of the language, ſpoken by *Noah* and his ſons before the deluge; for *Japhet* and his ſons certainly ſpoke a dialect different from that in *Shem's* family, and it is no wonder that ſome changes ſhould happen in the ſame language in two hundred years, that is, one hundred before the flood, when *Noah's* ſons were born, and another, and perhaps longer, after the deluge. And it is natural to think they carried their language with them from *Armenia*, having no ſort of means by which they could either have learned or imitated any other; therefore we agree in this particular; and indeed it is with great deference to the authors of that hiſtory, which demonſtrates ſo much labour and learning, that I cannot avoid differing from them in the other.

Now the ſecond verſe, (which ſays: " as they journeyed " from the *Eaſt*, they found a plain in the land of *Shi-*

" *nar*, and they dwelt there,") has perhaps induced thoſe authors to imagine that *they* ſignifies the whole earth; becauſe in the firſt verſe it is ſaid, the whole earth was of one language. But *Moſes* here, after he has declared that all mankind ſpoke the ſame language, only repeats, in the ſecond verſe, what he was more particular in, in the preceding chapter; which I muſt repeat here, for the better explaining this paſſage, in which he clearly ſhews what part of mankind went into *Shinar*, and how they were eſtabliſhed; and indeed it is ſomething ſtrange that it ſhould be ſuggeſted: " that the Scripture does not inform " us when *Nimrod* began to reign," when it is ſo very clearly and particularly laid down in the following words: " and *Cuſh* begat *Nimrod*: he began to be a " mighty man in the earth. He was a mighty hunter " before the Lord; and the beginning of his kingdom " was *Babel*, and *Erech*, and *Aecad*, and *Calneh*, in the " land of *Shinar*."

CAN any thing be more clearly laid down, to ſhew that *Nimrod* and his followers only ſettled in that land and eſtabliſhed a kingdom; becoming mighty in the world, and building the cities juſt mentioned? So that the firſt verſe cannot be the proper antecedent to the ſecond; for as ſoon as he has informed us of the ſame language being univerſal, which he gave no hint of before, he then gives only a general account of what he had more particularly deſcribed before in the going down of *Nimrod's* people to *Shinar*, by way of introduction to his hiſtory of the confuſion and diſperſion; which, without it, would have wanted a proper preamble. Beſides, *Moſes* would have been

been guilty of a glaring abſurdity, in telling us that, in journeying from the *Eaſt* they found a plain in the land of *Shinar*, after he had, before, placed *Nimrod* and his ſubjects there; for we may be very ſure *Noah* knew which way his deſcendants went, and where ſettled, on every quarter; and therefore cannot be ſaid to have gone and found a land that was found before; or we can be ſure of no part of his hiſtory, nor can he be accuſed of having committed any abſurdity through his whole work.

FROM what has been thus conſidered, it is eaſy and natural to conclude, firſt that *Nimrod* went to *Shinar* and there founded a kingdom, built cities, and became mighty among his own people: that a conſiderable ſeries of time paſſed away while he was doing this, before the confuſion, or an attempt to build the famous tower of *Babel* happened; that this building was attempted a much greater time after the flood than chronologers have fixed, in 101, according to the *Hebrew* calculation: for the *Samaritan* placed it in 401; and the *Septuagint* in 531; and indeed the moſt natural conſideration is, that a kingdom was eſtabliſhed, and famous cities built, not only under *Nimrod*, but under the other deſcendants of *Noah*, in their ſeveral countries; and that *Aſhur*, or *Nimrod*, went forth out of *Shinar* into *Aſſyria*, and built *Nineveh*, and *Rehoboth*, and *Calah*, and *Reſen* between *Nineveh* and *Calah*, which was a great city, as the tenth chapter of *Geneſis* has it, and conſequently eſtabliſhed a kingdom in the neighbourhood of *Shinar*, and all this before *Nimrod* had begun to build the tower of *Babel*; and therefore the confuſion of tongues could happen to none but *Nimrod's* people,

people, and ſuch of *Shem's* family as went, if any of them did really go, with him to *Shinar*; but, even of theſe, I ſhall ſhew that none were perſuaded to enter into *Nimrod's* deſign, who, from Scripture, appears to have become arrogant and luxurious and puffed up with pride; for they ſaid, "let us build us a city and a tower that may reach "unto heaven, and let us make us a name, &c." This was the moſt arrogant reſolution that any people could ſuggeſt, and plainly ſhewed that they had fallen from their obedience and duty to God's will, in the very thought of reaching to heaven; and therefore in the ſixth verſe of the *eleventh chapter* it is written: "and the Lord ſaid, "behold the people is one, and they have all one language, "and this they begin to do, and now nothing will be re-"ſtrained from them which they have imagined to do." This plainly ſhews, that nothing but their pride brought upon them the confuſion, in order to ſtop their wanton progreſs: although authors have ſuggeſted many other reaſons from their own fancy, which have no foundation in Holy Writ. Again, it is ſaid: "the Lord ſcattered "them abroad from thence upon the face of the earth, "and they left off to build the city; therefore is the "name of it called *Babel*, becauſe the Lord did *there* "confound the language of all the earth, &c." Now becauſe it is written by *Moſes*, that the Lord did *there* confound the language of all the earth, it is concluded by the learned authors mentioned, that all the earth came into *Shinar* to be ſubject to that confuſion. This is an inference I cannot indeed conſent to; becauſe I think it is impoſſible that the generations of men, eſtabliſhed in their

ſeveral

ſeveral kingdoms, ſhould be on a ſudden compelled to quit their reſpective governments, at very remote diſtances, to be concerned in the building this tower. To what purpoſe? If it be ſaid, it was in order to be ſcattered abroad upon the earth; I anſwer, that was done already in their migrations on every ſide from *Armenia*; and it would be hard to imagine, nations of people ſhould go through a ceremony of coming into *Shinar* to be ſent back again; this would very ill ſuit either the ſenſe and judgment of *Moſes*, or the ways of *providence* in bringing about the divine purpoſes; when nothing but the propagation and welfare of his people could be the deſign of GOD, in ſaving the remnant of mankind in the *ark* from the *deluge*; for, as I hinted before, it would be an immenſe impediment to the well-being of the children of men, to be forced into ſuch a congreſs, for any purpoſe; nor could ſuch multitudes either find room or ſubſiſtance in that land, already well enough ſtocked with people. Beſides, we can find no inſtance of God's laying puniſhments upon any nations or people, without being long provoked to it by crimes; and therefore it would be too great a liberty to ſay, that all mankind ſhould be brought under his diſpleaſure for the acts committed by the *Nimrodians* alone; for the Scriptures mention no others concerned in them: and it is a doubt with me, whether any of *Aſhur's* people were concerned with them at all; becauſe it appears, they were either driven away from *Nimrod's* kingdom (if they ever were in it,) or voluntarily left it, becauſe they would not be concerned in that audacious undertaking, and ſo eſtabliſhed themſelves a place and

cities, as we have already ſaid. It would be arraigning the juſtice of the *Divine Being*, to ſuppoſe it; and therefore I, for my own part, cannot help exculpating the whole deſcendants of *Japhet* and *Shem* from having any hand in the attempt, as well as from other reaſons of ſome conſequence, viz. it is very unlikely, that the people deſcended from either, ſhould have entered into any proceeding that was ſufficient to incur a puniſhment from the ALMIGHTY; becauſe theſe were the ſons who were bleſſed by *Noah*, for their filial piety in counter-acting their brother *Ham's* iniquity in their father's tent; for which he curſed the poſterity of *Ham*; the generations of *Japhet* and *Shem* would certainly keep the tradition of their father's bleſſing upon them, and there was no ſtop put to it, but it was fulfilled amply in both; they increaſed prodigiouſly, and grew very great; and in the line of *Shem* the great work of our redemption was going on. But the ſeed of *Ham* was curſed from the beginning; and accordingly his grandſon, *Nimrod*, was at the head of that daring enterprize; he was wicked from the beginning, and muſt have known what his father denounced againſt him and his deſcendants: nor could theſe be ignorant of it themſelves; and therefore had no ſuch happy tradition of a bleſſing to comfort them, and ſway their actions; and conſequently muſt have been abandoned to evil diſpoſitions, loſing in a little time the fear of GOD, and becoming tyrants to one another. The ways of Providence are extremely uniform in procedings of this nature; a ſtrong example of which is manifeſt in the antidiluvian world; for the poſterity of *Cain* was an accurſed generation,

ration, occaſioned by his wickedneſs againſt his brother *Abel*. Let us ſee then, what is meant by the words, "the Lord did *there* confound the language of all the "earth." The anſwer is ſo eaſy, that it ſeems to me very ſtrange this ſentence ſhould be miſtaken. We are told, that the whole earth was of one language and of one ſpeech; now there is no more in that ſentence than, that *there*, that is, at *Babel*, the Lord confounded the language that all mankind upon the earth every where ſpoke; and ſcattered *them*, the ſubjects of *Nimrod*, who afterwards mingled with ſome other nations, and introduced new corruptions in languages amongſt them, from which, in proceſs of time, proceeded the great variety of tongues now in the *African* and part of the *Aſiatic* nations; thus naturally fulfilling the divine will, without diſturbing, or impoſing any hardſhips upon, the reſt of the ſons of *Noah* in their nations, and all this according to the tenor of DIVINE writ. Having thus far introduced what in my opinion was neceſſary to be known concerning *Noah* and his grandchildren, let us endeavour to trace them further on, till we fall upon the people called the *Celts* and *Scythians*, whom we ſhall ſhew to be the offſpring of *Gomer* and *Magog*, two ſons of *Japhet*; which will lead us to our preſent purpoſe, being to enquire into the language of theſe people, and trace it from its ancient to its preſent ſeat.

*Of the parts of the earth to which the offspring of* Noah *migrated from time to time.*

As ſo much has been ſaid already concerning one of *Ham's* family, we ſhall continue an account of the reſt in this place, that there may be no occaſion to ſay much of them hereafter.

THE ſons of *Ham*, *Cuſh*, and *Miſraim*, and *Phut*, and *Canaan*. The ſons of *Cuſh*, *Seba*, and *Havila*, and *Sabtah*, and *Raamah*, *Sabtecha*; and the ſons of *Raamah*, *Sheba*, and *Dedan*. Then comes the account of *Nimrod*, mentioned before, to which follows *Miſraim*, who begat *Ludim*, and *Anahim*, and *Lehabim*, and *Naptuhim*, and *Pathruſim*, and *Caſluhim* (out of whom came *Pliliſtim*), and *Caphtorim*; and *Canaan* begat *Sidon*, his firſt born, and *Heth*, and the *Jebuſite*, and the *Emorite*, and the *Girgaſite*, and the *Hivite*, and the *Archite*, and the *Sinite*, and the *Arvadite*, and the *Zemarite*, and the *Hemathite*; and afterwards were the family of the *Canaanites* ſpread abroad. And the border of the *Canaanites* was from *Sidon*, as thou comeſt to *Gezar*, unto *Gaza*: as thou goeſt unto *Sodom*, and *Gomorrah*, and *Adma*, and *Zeboim*, even unto *Laſha*. Theſe are the ſons of *Ham*, after their families, after their tongues, in their countries, and in their nations.

THIS is *Moſes's* account of the iſſue of *Ham*; and they were a numerous people, as all theſe were the heads of ſucceeding nations. The ſeveral learned men, who have taken the pains of tracing them to their ſeveral ſtations, though they may differ a little in ſome points, yet in general

neral agree that they went gradually ſouthward, and ſpread themſelves over part of *Arabia*, and a great part of *Africa*, through *Egypt*, *Æthiopia*, and their neighbouring countries: which they have with great ingenuity made out, from the names of countries, probably derived from thoſe of the heads of the ſeveral tribes they governed, which are mentioned above. And as to the land of *Canaan*, where his people ſettled, it is to this day ſo well known, that it would be needleſs to mention any thing about it. I ſhall therefore, according to my plan, take a ſhort view of thoſe places to which *Shem* and his ſucceſſors went, and then proceed more largely on thoſe of *Japhet*, for the reaſons I gave before.

THE children of *Shem*, *Elam*, and *Aſhur*, and *Arphaxad*, and *Lud*, and *Aram*. And the children of *Aram*, *Uz*, and *Hul*, and *Gether*, and *Maſh*; and *Arphaxad* begat *Salah*, and *Salah* begat *Eber*, and unto *Eber* were born two ſons, the name of one was *Peleg*; for in his days the earth was divided; and his brother's name was *Joktan*: and *Joktan* begat *Almodad*, and *Sheleph*, and *Hazermaveth*, and *Jerah*, and *Hadoram*, and *Uzal*, and *Diklah*, and *Obal*, and *Abimael*, and *Sheba*, and *Ophir*, and *Havillah*, and *Jobab*; all theſe were the ſons of *Joktan*. And their dwelling was from *Meſha*, as thou goeſt unto *Sephar*, a mount of the *Eaſt*. Theſe are the ſons of *Shem*, after their families, after their tongues, in their lands, after their nations.

FROM Scripture, it would ſeem that the dwellings of the ſons of *Shem* were to the eaſtward, and partly to the ſouthward; for it is ſaid, their dwellings were from *Meſha*, to-

wards *Sephar*, a mount of the *Eaſt*. Some of his grandſons ſettled in *Ayſſria*, and ſome in *Perſia*, ſome about *Chaldea*; but it is moſt probable, that the generality of them migrated gradually, according to their increaſe, to the *ſouth-eaſt*, and conſequently inhabited the northern parts of *Arabia*, *Elam*, or *Perſia*, and ſo ſpread forwards in that direction, till ſome of them reached *China*. Theſe are the moſt probable conjectures I can collect from the very ſhort account given by *Moſes*, and the opinions of very learned hiſtorians concerning the ſettlements of the ſons of *Shem* and *Ham*.

I SHALL now proceed to follow *Japhet* and his ſucceſſors, whoſe progeny is ſurprizingly great, and whoſe dominions were ſo extenſive and tranſactions ſo extraordinary, as that hiſtorians found ſufficient matter for exerciſing their talents in treating of them, through all ages; and now afford ſuch authorities, as will well ſupport all that I have to ſay about them. And, indeed, there is great reaſon to imagine, that the authors who treated of the offspring of *Gomer*, *Japhet's* eldeſt ſon, were more genuine than thoſe among the *Jews*, except *Joſephus*, who hitherto treated of them, or of the ſons of *Shem*; or, indeed, than any other of the *Eaſtern* writers: becauſe the latter could never diveſt themſelves of fable, or allegory, in what they produced; and as to the *Jews*, they confined their notions chiefly to the hiſtory of their own nation, and very often mingled their accounts with the marvelous; ſometimes ſtraining, and ſometimes even perverting, the Sacred Writings, according as either their own fancy, or fallacious traditions, influenced them; inſtead of adhering

adhering ſtrictly to that authority, by which alone they are known to be the people they pretend to be, even in our days. *Joſephus*, a principal hiſtorian of the affairs of that nation, had no other foundation to build upon but Holy Writ, in matters of very high antiquity; and though he followed *Moſes* in his account, yet we find him making ſome ſuggeſtions, which we can by no means aſſent to, as, in our opinion, not naturally falling from the *Moſaic* hiſtory; whereas, ſome of thoſe hiſtorians in the *Weſtern* world, the *Greeks* and *Romans*, are more to be relied on touching the affairs of the deſcendants of *Gomer* and ſome of his brethren, where fabulous accounts, or ſometimes partiality to themſelves, do not too much interfere; and where they do, the impartial reader will eaſily diſcern the true hiſtory, through ſuch imperfections in theſe authors.

THEY inhabited thoſe parts which were the proper countries of that family in old times, in their ſubdiviſions; they were men of ſtudy and learning, and were not ſo much addicted to give credit to the legends and marvelous traditions of cunning and impoſing men, delivering their ſentiments with a ſeeming openneſs and candor, which can hardly, in general, be ſaid of *Oriental* writers.

BESIDES ſuch authorities as the *Weſtern* world affords among its authors, I ſhall endeavour to elucidate what I have to ſay upon this ſubject, with ſuch anecdotes, as I hope will be received favourably, accompanied with many facts and accounts of things not ſufficiently known, or attended to, or perhaps hitherto viewed in a wrong or partial light.

WE

WE come now to give the beſt account we can of the deſcendants of *Japhet*, and the progreſs they made over more than half the world, fulfilling, to the greateſt degree of exactneſs and truth, the prophetic bleſſing, which *Noah* gave him before his death: God ſhall enlarge *Japhet*, and he ſhall dwell in the tents of *Shem*, and *Canaan* ſhall be his ſervant.

THE *Moſaic* account runs thus: The ſons of *Japhet*, *Gomer*, and *Magog*, and *Madai*, and *Javan*, and *Tubal*, and *Meſhech*, and *Tiras*; and the ſons of *Gomer*, *Aſkenaz*, and *Riphath*, and *Togarmah*; and the ſons of *Javan*, *Eliſha*, and *Tarſhiſh*, *Kittim*, and *Dodanim*. By theſe were the *iſles* of the gentiles divided in their lands: every one after his tongue, after their families, in their nations.

IT was hinted before, that the two brothers of *Japhet*, *Shem* and *Ham*, ſent their deſcendants to the ſouth, ſouth-eaſt, and partly to the eaſt; and that ſome of them ſettled in *Syria*, and in its neighbouring countries. The ſons of *Japhet* are to be followed to the north-eaſt, north, north-weſt, and over all the weſtern parts of *Europe*.

To begin with *Gomer*, the eldeſt ſon, there is a general agreement among the authors of moſt credit, that he went out from his father's houſe in the plains of *Armenia*, where his grandfather and uncles firſt ſettled and remained after the deluge, and took his courſe to the northward, eſtabliſhing his ſettlement in the northern parts of *Higher Aſia*; and extending his offspring over *Bactriana*, *Hircania*, and *Margiana*: countries, according to *Strabo*, who pays great honor to this people, exceeding rich and fertile

fertile in all the neceſſaries of life; and, perhaps upon that account, very naturally and properly allotted to the eldeſt ſon, to whom of courſe the choice was given.

ALL the ancient geographers agree in this northern ſettlement: PTOLOMY, on the one hand, places the *Chomarians* in *Bactriana*, near the *Oxus*, and mentions a city *Chomara* there, as if it was a capital city of the *Gomerian*. Now he makes two people of *Gomer's* iſſue; one he calls *Comarians*, and the othe *Chamarians*; and places the former towards the moſt eaſtern boundary of *Sogdiana*, near the ſources of *Jaxartes*. Whereas, on the other hand, *Pomp. Mela* fixes the *Comarians* towards *Sogdiana* and *Bactriana*; and the *Chamarians* to the north of the *Caſpian Sea*: but there does not ſeem to be any reaſon for this diſtinction; becauſe, if we were to make a diſtinct people, city, or territory, for every difference we meet in hiſtory, in the ſyllabication of their names, we ſhould multiply them extremely. They were certainly the ſame people, who ſpread themſelves all over *Bactriana*, *Hircania*, *Margiana*, *Sogdiana*, and other countries to the north-eaſt, under the name of *Gomerians*, however differently ſpelt by authors.

IT is moſt certain that theſe people, together with the deſcendants of *Magog*, *Gomer's* brother, whom we ſhall by and by ſhew to be ſettled further north-weſtward, were the mighty people ſtill remaining and governing in thoſe northern regions, after the migration of other nations from them, both eaſtward and weſtward of them, that are mentioned by *Ezekiel*, in the thirty-eighth chapter of his Prophecy, ſtill retaining their own ancient names and lan-

guage, now about eighteen hundred years after the flood, and above five hundred before CHRIST, where the prophet has theſe words:

"AND the word of the Lord came unto me, ſaying: ſon of man, ſet thy face againſt *Gog*, the land of *Magog*, the chief prince of *Meſhech* and *Tubal*, and propheſy againſt him and ſay, thus ſaith the LORD GOD, Behold, I am againſt thee, O *Gog*, the chief prince of *Meſhech* and *Tubal*, and I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horſes and horſemen, all of them clothed with all ſorts of armour, even a great company with bucklers and ſhields, all of them handling ſwords. *Perſia*, *Æthiopia*, and *Lybia* with them, all of them with ſhield and helmet. *Gomer* and all his bands; the houſe of *Togarmah* of the north quarters and all his bands, and many people with thee."

FROM theſe paſſages of *Ezekiel*, we are informed of ſeveral intereſting things relative to our deſign in this enquiry: firſt, we are undeniably certain that *Japhet's* ſons ſpread themſelves northward every way, as I have ſaid before; and that *Togarmah*, the youngeſt ſon of *Gomer*, was alſo a great prince of the north quarters. Secondly, that *Magog* had the aſcendancy and command over two of his brothers, *Meſhech* and *Tubal*, and their people, as well as over his own, in the northern countries, and was a great prince. Thirdly, that when this propheey was delivered, though ſo many years as I have mentioned after the flood, the places of *Sheba* and *Dedan*, two nephews of *Nimrod*, are aſcertained, their deſcendants ſtill retaining

retaining their names, and being merchants and rich men: for in the 12th and 13th verſes of the ſame chapter, when it was foretold that this great conflux of the *Northern* armies ſhould meet thoſe of the *Æthiopians*, *Perſians* and *Lybians*, and go down to a land at reſt, without bars or gates, upon a people that had gotten cattle and goods, to take a ſpoil and to take a prey; that *Sheba* and *Dedan* and the merchants of *Tarſhiſh* ſhould ſay: "Art thou "come to take a ſpoil? haſt thou gathered thy company "to take a prey? to carry away ſilver and gold, to take "away cattle and goods, to take a great ſpoil?" And, fourthly, that the *Northern* people were to ſend a mighty army of horſemen againſt the children of *Iſrael*, which ſhews that they were famous for the multitude of horſes they bred, as the *Tartars* are to this day, who are their deſcendants.

WHILE I am treating of this propheſy of *Ezekiel*, it will not be a digreſſion to recur to the 27th chapter of the ſame book, which throws a very ſplendid light upon what was but briefly delivered by *Moſes* concerning the ſettlements of ſome of his deſcendants, in confirmation of what I had, all along, imagined upon the ſubject; for where the teſtimony of Holy Writ has any ſhare, and it has a great relation to my preſent purpoſe, I would not be thought negligent of ſuch valuable authority. And I am the more willing to introduce in this place the greateſt part of that chapter, becauſe it gives a lively deſcription not only of the locality of ſome of *Noah's* deſcendants, ſo many hundred years after the flood, but of the ſtate of the mercantile traffic of theſe parts of the world in thoſe days.

WHEN the famous city *Tyrus* grew very rich, and was reſorted to by all the world, being as it were the center of all manner of merchandize and commerce, its inhabitants grew haughty and proud, and began to diſdain *Jeruſalem*, and ſet at naught that city where the worſhip of the true GOD was eſtabliſhed. Their luxury produced that pride, and that brought upon them the wrath of GOD ALMIGHTY, who commanded his prophet to inform them of their enſuing deſolation: in which he begins with a fine deſcription of their ſituation and ſhipping: "O! thou that art "ſituate at the entry of the ſea, which art a merchant of "the people for many iſles; thy borders are in the midſt "of the ſeas, thy builders have perfected thy beauty; they "have made all thy ſhip boards of the fir trees of *Senir*, "they have taken cedars from *Lebanon* to make maſts for "thee; of the oaks of *Baſhan* have they made thine oars:" to what a pitch of grandeur muſt this city have grown, being placed upon the ſea in the very center of commerce, to which the nations of *Aſia*, *Africa* and *Europe* had eaſy and convenient acceſs. And it appears, by the particular notice the prophet takes of the ſhip-building, that they were a great maritime power; for, no doubt, all the ports round about thoſe coaſts that traded to *Tyrus*, had ſhipping of their own to carry their goods thither; yet it would ſeem that this city had a great naval force in particular; becauſe the prophet, by way of introduction to the judgment he was to pronounce againſt them, mentions the ſeveral cauſes of the arrogance and pride for which they were to be ruined: as the beauty of their city, their grand fleets, and their prodigious trade in all ſorts of riches; which

which he ſpecifies in the ſequel of this chapter, at the ſame time mentioning the ſeveral nations that imported them into *Tyrus*, of which we ſhall give ſome account, becauſe it will fix the abode of the nations deſcended from the ſons of *Noah*, even at that time.

HE begins with the *Aſſhurites*, who are ſaid to have made their benches of ivory, brought out of the iſles of *Chittim*, and who ſtill retained the name of their founder, and traded to *Tyrus* in ivory.

THE *Egyptians* are ſaid to bring embroidery to that city, of which it is ſaid they made ſails, which ſhews the magnificent appearance of their ſhipping; and the *iſles* of *Eliſha* produced their fine colours, as blue, purples and ſcarlet. This *Eliſha* was the eldeſt ſon of *Javan*, the third ſon of *Gomer*, and his people were ſettled, conformable to the promiſe of *Noah* to *Japhet*, in the *iſles* of the *Gentiles*, called by *Ezekiel* in this place, the iſles of *Eliſha*, the iſles of *Greece*, whence thoſe fine dyes were brought to *Tyrus*, from him: and it appears that the *Tyrians* wore garments of theſe colours; for the text ſays, "blue and purple was that which covered them." The people of *Zidon* and the *Arvadites*, which were ſome of the deſcendants of *Canaan*, the youngeſt ſon of *Cuſh*, were their mariners, and from themſelves they choſe their pilots; but their caulkers came to them from *Gebal*.

THE army of *Tyrus* was compoſed of *Perſians*, and the men of *Lud* and *Phut*; and the *Arvadites* appear to have gariſoned the city, as well as to have been employed as ſailors, with the *Gammadians*; for they are ſaid to have been ſtationed upon the walls, and to hang their ſhields

upon the walls round about. The people of *Tarſhiſh* brought to the fairs of that great city ſilver, iron, tin, and lead; which tin was probably procured in *Cornwal*, as well as lead, by the offspring of *Tarſhiſh*, who dwelt in *Cilicia*; and afterwards by the *Eliſhans*, or deſcendants of *Eliſha*, the elder brother of *Tarſhiſh*, inhabiting the iſlands of *Greece*. The deſcendants of *Javan* and of *Meſhech* and *Tubal* traded to *Tyrus* in ſlaves, and veſſels of braſs, which were manufactured out of materials carried from *Britain*, and of a more delicate contexture than our modern braſs, as may be proved from the fineneſs of the *Corinthian* braſs, of which numbers of medals were made. And as to the ſlaves ſold to that city, they were brought from the northern quarters by the deſcendants of *Meſhech* and *Tubal*, who appear from Scripture to have been ſubject to their brother *Magog*; for he is called by the prophet *Ezekiel*, the chief prince of *Meſhech* and *Tubal*, more than once; and the numbers of theſe ſlaves were ſo great, that they equalled the number of the other inhabitants, if we may rely on the remarkable ſtory told of them by *Juſtin* in his eighteenth book, chapter the third, to which the reader is referred. Their horſes, horſemen and mules were imported from the houſe of *Togarmah*, which was in the north quarters, and he was one of the ſons of *Gomer*.

IN ſhort, this famous city was the very center of commerce, from all parts of the world; for, beſides what are mentioned already, it appears that the *Africans* brought them *ebony*, *ivory*, *embroideries* of all ſorts; *Syria* ſold them emeralds, embroidery, purple, fine linen, coral and agates. The land of *Iſrael* traded with them in wheat, pannag,

pannag, honey, oil, and balm, or roſin. *Damaſcus*, in wine and white wool; bright iron, caſſia, and calamus came from *Dan* and *Javan*; fine cloths for chariots, from *Dedan*; lambs, rams and goats, from *Arabia*, and all the princes of *Kedar*. *Sheba* and *Raamah* ſent their merchants with all manner of ſpices, precious ſtones and gold. And *Haran*, and *Canch*, and *Eden*, the merchants of *Sheba*, *Aſſur* and *Chilmad*, were ſaid to deal in all ſorts of merchandize, as well as blue cloths, embroidered work, and in cheſts made of cedar, filled with rich apparel.

THIS was the ſtate of that moſt magnificent city, when the pride of their nation brought on them the deſolation the prophet pronounced againſt them, which was punctually fulfilled, in the ruin that came upon them, according to the word of GOD.

I HAVE here been the more particular in recounting the ſeveral countries which traded to *Tyre*, becauſe it points out to us the places where the deſcendants of *Shem*, *Ham*, and *Japhet* went to, and were eſtabliſhed in, ſo many hundred years after the flood; retaining the ancient names, and no doubt the languages they ſeverally carried with them under their different heads, and, as the Scripture ſays, after their nations; from whence it will be no difficult matter to trace thoſe of them, which are the ſubjects of my deſign, to their utmoſt habitations; where the remains of the ſons of *Gomer*, and of his brothers, are yet unmixed with any others, with reſpect to their language, to this day; which I ſhall endeavour to make appear, when I come to treat of the language of the *Celts*, or rather *Gomerians* and *Magogians*. We ſhall, however, firſt follow

follow them from the places the Scripture ſettles them in, till we find the remains of them in the *ne plus* of their migrations.

IT has been thought, by the *Chaldee* paraphraſts, that *Gomer* went to *Africa*; but this ſhews, that they took a liberty not at all to be countenanced, becauſe it directly contradicts the *Moſaic*, as well as the prophetic, account of *Ezekiel*, which place him north and north-eaſt; as does *Jeremiah*, in his 51ſt chapter, verſe 27, place *Aſkenaz* with *Minni* and *Ararat*, kingdoms far enough from *Africa*, and in the neighbourhood of *Armenia*: nor is it improbable, that part of his iſſue ſettled about the *Euxine Sea*, or, according to *Bochart*, *Axine Sea*, which he ſuppoſes to be a corruption of *Aſkenaz* by the *Greeks*. See his *Phaleg*. l. iii. c. 9.

THE families of RIPHATH, *Gomer's* ſecond ſon, ſeem to be ſituated about *Paphlagonia*, from the opinions of *Joſephus*, *Bochart*, *Stephanus* and *Pliny*; the former of theſe two mentions a country of the ſame name, whoſe people were called *Rhebæi*; and *Pliny* places here a nation, called *Rhiphæi*.

AS to *Togarma*, the Sacred Scriptures have, as I have mentioned it already, been very clear in declaring his ſituation; and it was from him and his ſucceſſors that that great country, called *Tibet*, was peopled, who being either forced to file off that way, for want of room, or from feuds and diſcords, ſettled in, and extended over, it with their language and religion, which is now corrupted into the idolatrous worſhip of the *lamas*, of which I ſhall mention more hereafter; thus his, and the children of

ſome others of his relations, ſpread over the north-eaſt quarters of the world.

WE muſt now follow *Magog*, and his offspring, to the north-weſt, and ſpread them all over *Ruſſia*, *Poland*, *Sweden*, *Denmark* and *Germany*, as well as to the borders of *North Tartary*: we muſt remark, that theſe were very numerous, and made a rapid migration through all theſe parts; becauſe his brothers, *Meſhech* and *Tubal*, were with him, and all their offspring; for it appears, by the prophet *Ezekiel*, that they were his ſubjects, and their offspring, that ſtill occupied thoſe northern parts, continued to be ſo, even to the time of that propheſy; while, in the mean time, which included the ſpace of eighteen hundred years, and upwards, the deſcendants of them all had gone and peopled all the north and north-weſtern parts of *Europe*, mentioned above, even into *Ireland* and *Scotland*, as did the deſcendants of *Togarmah*, and others of his relations, all *Southern* and *Eaſtern Tartary*, even to the land now called *Camſchatſchi*. And theſe deſcendants of *Gog* and his brothers, were the people which, in after-ages, had the appellation of *Scythians*, as it is agreed on by many authors of authority, as *Joſephus*, *Jerom*, and moſt of the fathers.

HAVING now, in a general way, diſtributed the two brothers, *Gomer* and *Magog*, with *Meſhech* and *Tubal*, and the migrations of their deſcendants; let us now follow the other three brothers, *Madai*, *Javan* and *Tiras*. And in this we ſhall be led by the Scripture account, which is ſo clear, however ſhort, that there is no miſſing the way:

*Madai*

*Madai* was the third ſon of *Japhet*, and is by many ſaid to be the founder of the *Medes*, whoſe country was, after his name, called *Media*; there are many reaſons to ſupport this opinion, notwithſtanding that a learned author has endeavoured to place him in *Macedonia*; but the ſituation of *Media* beſt ſuits him, becauſe it places him in the neighbourhood of his two elder brothers, *Gomer* and *Magog*, who, according to his right of ſeniority, muſt have had the third lot; and, in general, this was the rule obſerved by *Noah*; for his own three ſons dwelt with him, and the ſons of each of theſe round about them, a little farther off in the countries adjacent; beſides, there is an eaſy ſimilarity in the etymology of the word *Media*, from *Madai*, in which opinion I have eaſily concurred with the learned authors of the Univerſal Hiſtory, by the change of the firſt *a* into *e*; whereas, it muſt be very hard-ſtrained, to derive *Macedonia* from *Madai*. But there is yet a ſtronger argument to prove he had nothing to ſay to *Macedonia*; becauſe this country, lying contiguous to *Greece*, of which it was once a province, would rather fall to *Javan's* lot; or the weſtern part of *Leſſer Aſia*, from whence he and his ſons had an eaſy paſſage into *Macedonia*, and the iſles of the *Gentiles*, which was all *Greece*, and other parts, where the Scriptures place them, ver. 5 of the tenth chapter of *Geneſis*, and where we find them trading to *Tyrus* eighteen hundred years after the flood, under the appellation of *Javan's* ſons, from whom they deſcended. See *Ezekiel*, quoted before. Now ſome have thought that the fifth verſe, which ſays, "By theſe were the iſles of "the *Gentiles* divided in their lands;" had reference to all

all the ſons of *Japhet*; but this opinion is contrary to the facts laid down in *Ezekiel*, 27th and 38th chapters, wherein it appears, that ſome of his ſons were called from the north quarters, where they and their deſcendants dwelt, both on account of fulfilling the propheſy with reſpect to the children of *Iſrael*, and to trade in horſemen, horſes and ſlaves, with the merchants of *Tyrus*: from which circumſtances we muſt conclude, that *Javan* and his ſons only were referred to, in the words cited above.

*Javan*, therefore the fourth ſon of *Japhet*, undoubtedly ſettled in the ſouthern and weſtern parts of *Aſia Minor*, from whence, as I have juſt obſerved, his four ſons moved gradually into the iſles of the *Gentiles*, ſpreading over and poſſeſſing all *Greece*, which were called the iſles of *Eliſha*, from his eldeſt ſon; as was another part called *Tarſus*, or *Tarſhiſh*, from his ſecond ſon, as it is mentioned expreſsly by the prophet; and near him *Kittim*, the third ſon, planted his colony; this was in *Macedonia*, which is clearly pointed out in the hiſtory of the *Maccabees*, in two places. In the firſt verſe of the firſt chapter, book the firſt, we find theſe words: "And it happened after "that *Alexander*, ſon of *Philip* the *Macedonian*, who "came out of the land of *Chettim*, had ſmitten *Darius*, "king of the *Perſians* and *Medes*, that he reigned in his "ſtead the firſt over *Greece*." This is a very plain hint for aſcertaining the land of *Kittim*; but it is confirmed, in the fifth verſe of the eighth chapter, in the following terms: where *Judas Maccabæus* is informed of the power of the *Romans*, and reſolves to ſend ambaſſadors

for making a treaty of friendſhip with them, "Beſides "this, how they had diſcomfitted in battle *Philip*, and "*Perſeus*, king of the *Citims*." And in the eighteenth verſe of the ſame chapter, the buſineſs of his meſſengers is partly declared thus: "and to intreat them that they "would take off the yoke from them; for they ſaw that "the kingdom of the *Grecians* did oppreſs *Iſrael* with "ſervitude." How wonderfully was *Noah's* prophetic promiſe fulfilled, of the enlargement of *Japhet*; and how conformably to that has *Moſes* informed us, that the iſles of the *Gentiles* ſhould be poſſeſſed by *Javan's* poſterity, who accordingly were the founders of the governments and language of all *Greece*, as I ſhall endeavour to prove it hereafter more fully. There is no other account of the fourth ſon of *Javan*, than what is ſuggeſted from the *Septuagint* by the ingenious authors of the Univerſal Hiſtory, and ſeems probable enough; which changes the name *Dodanim* to *Rodanim*, and ſettles him in the iſland of *Rhodes*: this, in the opinion of theſe hiſtorians, ſeems a more likely derivation, than to extract the name *Doris* from *Dodanim*, which, in my ſentiment, can have no natural relation to one another.

THE ſeventh ſon of *Japhet*, *Tiras*, or, according to *Joſephus*, *Thiras*, was the founder and planter of the people called from him the *Thiræans*, or, as the *Greeks* afterwards altered it, *Thracians*. This hiſtorian upbraids the *Greeks* in his time for taking the liberty of altering names and terms of perſons and things to their own fancy: "They have, ſays he, gotten a method of changing names "to tickle the ear, and carry the word glibber off the "tongue;

" tongue; but our people neither allow, nor practiſe " any ſuch thing. The *Greeks* have turned *Noe* into *No-* " *chos*; but we keep to the ſame form and ſyllables, " without varying the termination."

*A particular view of the farther migrations and changes of the offspring of* Japhet *in their paſſages northward, north-weſtward and weſtward.*

HAVING now brought the deſcendants of *Japhet* regularly to the places where the Scriptures ſettle them, let us proceed to follow them ſeverally to their remoteſt, though very early ſettlements; and this will chiefly regard the colonies which proceeded from *Magog*, and his brothers, *Meſhech* and *Tubal*, who were his ſubjects, in their advances to the northweſt, on the one hand; and thoſe which came from *Gomer*, and his brother *Javan's* iſſue, who ſpread over the weſtern parts of *Europe*, on the other hand. We muſt, however, remind our readers, that *Togarmah*, one of *Gomer's* ſons, went off north-eaſtward, and peopled *Eaſtern Tartary*, great part of the *Mogul's* country, and other parts of *India*, whom we ſhall have occaſion to mention in the ſequel of this work.

THUS there appears to be two grand routs, by which all *Europe* was inhabited in due time, by *Japhet's* ſucceſſors; and it will appear, that the migrations of *Magog's* ſubjects was much more rapid than thoſe of *Gomer's* iſſue, and that conſequently all the *Northern* countries of *Europe* were much ſooner inhabited by the former, than the moſt *Southern* were by the latter.

## CHAP. II.

### *The progreſs of the* Gomerians, *or offspring of* Gomer.

LET us begin with *Gomer*, who, being the eldeſt ſon, claims our firſt notice, and examine the different appellations by which his deſcendants were known in the world. They were firſt called *Gomerians*, from his name, and were known by that appellation for ſeveral ages; even after their mixing with their brethren, the *Scythians*, in peopling *Germany*, *Poland*, and other *Northern* countries. They were indeed called in theſe countries *Cimmerii*, *Cimbri*, *Coimbri*; for it was a very ancient colony of theſe that gave name to the *Cimbric Kerſoneſus*, now part of the *Daniſh* territory, after their conjunction with the *Scythians*; but this word, *Cimmerians*, is no other than a corruption of *Commerians*, changed from *Gomerians*; ſuch changes being common, through all languages and nations of the world, to this day.

WHILE they were in *Aſia*, a colony of them were called *Sace*, *Saces*, or *Saques*; the occaſion of which, as it is related by authors of great credit, ſuch as *Trag. Pompeius*, *Arian*, *in Parthicis apud Photium*, and ſeveral others, was, that the *Gomerians* increaſing, and migrating through *Margiana* in great multitudes, had many quarrels and diſſentions among themſelves, and the ſtronger, driving out the weaker parties, forced them into neighbouring countries, ſome of which were then in the poſſeſſion of the

the *Medes*, who ſprung from *Madai*; where, from their being a baniſhed people, and fugitives, they were called *Parthians*, *Parthu* ſignifying divided, or ſeparated from another people, in the *Gomerian* language; from hence thoſe parts where they ſettled were called *Parthia*, and from theſe aroſe the *Perſians*, who were alſo called *Elamites*, from one of the ſons of *Shem*; ſo that *Perſia* had its inhabitants from the *North* by the *Parthians*, and in the *Southern* parts by the ſons of *Elam*, much about the ſame time, who, at length, became a mixed people whom we ſhall mention hereafter.

Now theſe *Parthians*, in reſentment for having been forced away to ſhift for themſelves, gave their enemies the ſcandalous name, *Sacæ*, which ſignifies to rob or commit great violence, and which, among hiſtorians, remains upon them at this day. Now as theſe were a part of the people of *Margiana*, though ſprung from *Gomer*, they, and indeed all the *Northern* people, were called *Scythians* very early; and the *Perſians* afterwards gave all the *Scythians* the name of *Sacæ*, according to *Herodotus*.

IF we were to enumerate all the names given to the firſt people inhabiting the iſles of *Eliſha*, by thoſe writers who blended their hiſtories with fables and allegories, and many times invented matters that never exiſted, this work would be ſwelled to a greater bulk than is intended; but our purpoſe is to be as conciſe as poſſible, and to adopt nothing fabulous. It would indeed have been happy, if mythologic fables had never been handed down to us; becauſe it is very evident they have occaſioned many errors among writers, who were not always able to weed out

falſhoods from truth; and often were induced to lay hold of what pleaſed their own fancy, rather than what was conformable to truth; beſides other evils, which even the true revealed religion of GOD has not ſhaken off, in but too many places, at this time.

WHEN *Javan* and his ſons ſettled in theſe iſles, the whole people were, from him, called *Jones*, and *Jaones*, which name other nations alſo always gave them, ages before they were called *Graii*, or by any other appellation whatſoever. And yet among themſelves, and by ſome neighbours, they were ſtill called *Gomerians*, which never was quite taken off, till, in after-ages, when the deſcendants of that family, by commerce with the *Phœnicians*, had blended the *Jonian* or *Gomerian* tongue with thoſe of that conflux of people, who afterwards traded from all parts to *Tyrus*, and who formerly, being ſubject to the confuſion at *Babel*, were called *Grecians*, and then they began to call their former brethren *Galatai* and *Keltai*, from which aroſe the names *Celtæ* and *Galli* among the *Latins*.

BUT we have the beſt proofs of their being long called *Jonians* from authorities not to be queſtioned. It is, in the firſt place, but natural to derive this name from that of the patriarch, its founder, *Javan*, by a very eaſy alteration; and, as he was the father of the firſt inhabitants of *Greece*, he had a right to have his people called after his name. *Joſephus* makes this very derivation, and him the father of the *Grecians*; and the Scriptures, as I have before ſaid, gives the *Grecians* the name of *Jones*, or *Javans* in the *Hebrew* tongue, and call the *Greek* language *Javanith* to this day.

ALL

ALL this ſtory of *Javan*, or *Jaon*, which has the beſt authority to ſupport it, as Holy Writ, *Joſephus*, *Ariſtophanes*, *Schol. Epiphanius*, and many others, has been moſt baſely perverted by the latter *Greeks*, who mingled with it their fabulous accounts; making *Jon* the ſon of *Xutus*, grandſon of *Helenus* the founder, and running on till they have entered upon mere fiction: but this is well confuted, by conſidering that the people of *Attica* and *Peloponeſus* were called *Jonians*, ſeveral centuries before the time of this ſuppoſed *Jon*, who was ſaid to be a barbarous prince; and this perhaps was the ſentiment of *Herodotus*, as quoted by *Pezron*, who obſerves that the *Athenians*, and their brethren that lived in the colonies of *Aſia* afterwards, abhorred to be called *Jonians*, being a name which they deteſted; becauſe they would not have it be thought that they came from *Jon*, the great grandſon of *Deucalion*; and by reaſon of the cowardice of the *Aſiatic Jonians*, ſaid to be ſprung from him. Thus was the *Jonian* or *Gomerian* language firſt founded in *Greece*, the *iſles of Eliſha*, and afterwards called *Pelaſgian*, of which ſome mention ſhall be made when we come to ſpeak of the progreſs of that language.

WE ſhall not ſay much of the deſcendants of *Magog*, till we come to quit the *Gomerians*; becauſe they produced very different ſets of people, and migrated very different ways, notwithſtanding ſeveral authors have abſolutely confounded them all under the name of *Gomerians*, or *Celts*; and it ſeems highly probable, that if thoſe writers had but conſulted *Holy Writ*, they would have ſeen them ſettled, near two thouſand years after the flood,

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in very different ſituations, as I have quoted it from the prophet *Ezekiel* already; but they have chiefly relied upon the *Greeks*, who were ever fond of the invention or mutilation of facts, as they were ignorant of their own origin, and of great prejudices to other nations. Indeed it cannot be denied that many colonies of the *Gomerians*, in proceſs of time, fell in with others of the *Magogians*, or *Scythians*, in various countries, in the midway between the *Northern* and *Southern* parts of *Europe*, making together one people whenever this happened; which might, indeed, be one cauſe of ſome authors being confuſed in their accounts; but notwithſtanding all the rencounters that could happen through many ages, yet the great and principal numbers of the *Gomerians* went on, and ſpread themſelves, unmixed, to the utmoſt *Weſtern* and *Southern* boundaries of *Europe*; as did the *Scythians* to the *Northern* and *North-weſtern* bounds of the ſame; where they remain diſtinguiſhed from other people, and from one another, to this day: that is, that the *Magogians*, or *Scythians*, had driven before them, through all the *North-weſtern* parts, ſome weaker colonies of themſelves into *Ireland* and *Scotland*, as well as to other *Northern* iſlands, which was their *ne plus ultra*, and which were the *Aborigines* of theſe iſlands; and that the *Gomerians*, afterwards called *Celts* and *Gallatæ*, by the *Greeks*, and *Galli* or *Galls*, by the *Latins*, ſpread themſelves all over the *South-weſtern* parts of *Europe*, giving the firſt riſe to *Greeks*, *Latins*, *Franks*, *Biſcayans*, and arriving in the *Southern* parts of *Britain*, by ſea from the *iſles of Eliſha*, about the ſame time (or ſoon after the *Britiſh* iſlands

iſlands were inhabited by their relations, the *Magogians* or *Scythians)*, and long before their brethren, the *Gauls* or *Celts*, came into any part of *France* or *Spain*.

THERE are two ſtrong reaſons for this aſſertion: the firſt is, that trade began to flouriſh very early after the diſperſion in *Shinar*; all over *Aſſyria*, the *iſles* of *Eliſha*, (afterwards called *Greece) Egypt*, and, in ſhort, every neighbouring part; and as they had very ſoon built ſhips for tranſporting their merchandize from place to place, ſo they ſoon improved in their navigation; for it muſt be granted, that the ark was a very good pattern for their imitation, and it was built under the directions of *Noah*, before the faces of his three ſons, who were about one hundred years old each when the deluge came upon the earth. It need not, therefore, be a ſtrained conjecture, to ſuppoſe that ſhip-building was brought into uſe as ſoon as neceſſity required it; and that the numbers of men were increaſed, and ſufficient materials and tools procured. The other reaſon is, that the migrations of colonies over land into neighbouring countries, as they were naturally gradual, ſo they were more tedious; if we conſider, that many difficulties obſtructed their paſſage, as woods, marſhes, rivers, and long untrodden ſpaces of land, and mountains of great extent: whereas, the very firſt adventurers who ſailed out of the *Mediterranian Sea* into the *Atlantic Ocean*, might either be driven directly to *Ireland* and *Britain*, as it is likely ſome of them were, and even to *America*, or might have coaſted it round *Spain* and *France*, till their arrival at or near the *Land's End* of *Britain*, before the ſpreading *Galls* could have driven

their increaſing brethren to the moſt *Weſtern* parts of the continent of *Europe*; and hence it is eaſy to ſee, that not only the iſlands of the *Mediterranean Sea*, but alſo thoſe of the *Weſtern* parts of *Europe*, were much ſooner inhabited, than many countries of the continent, in the *South-weſt* parts eſpecially: becauſe ſuch colonies as were much harraſſed by their powerful brethren, would naturally think themſelves more ſecure in iſlands than elſewhere, from the oppreſſion and tyranny of conquerors, which was often the caſe in many hiſtorical inſtances.

ANOTHER probable reaſon for the later arrival of the *Gomerians* in the *Britiſh* iſles than the *Magogians* by land, is, that the former paſſed through the more fertile and deſirable countries, more pleaſant as to climate, ſoil, and every other natural advantage, which would be ſome cauſe of their delay; whereas, thoſe *Northern* countries, through which the latter paſſed, could have not many ſuch inviting cauſes of delay, nor commerce with ſtrangers, and their numerous ſwarms would continue to drive one another on over land, as they increaſed, till ſome of them came to their *ne plus*, as we have mentioned it before. However, it will appear further on, that ſome of the earlieſt colonies of the *Magogians*, or *Scythians*, that landed in *Ireland*, arrived there very early by ſea from the *Euxine*, through the *Mediterranean*, and from the *iſles of Eliſha* alſo.

THE limits by which we have bounded ourſelves in purſuing this inquiry, will not ſuffer us to make an extended hiſtory of the feats and exploits of the *Gomerians*, or *Scythians*, in their ſeveral migrations; this is well done already in that uſeful general hiſtory, mentioned before; we

we have but one point in view, which is their language; and in order to come at a tolerable knowledge of its antiquity, we think it neceſſary to trace them, as well as we can, by ſuch anecdotes as may beſt ſerve to fix them where their ultimate remains are at preſent.

AFTER the ſons of *Gomer* were called *Galatai*, and by corruption *Keltai*, which, by the *Latins*, was after changed into *Celtæ*, they ſpread all over *Southern* and *Weſtern Europe*, as well as to ſeveral parts of *Aſia*.

THEY were the *Galatians*, to whom St. *Paul* wrote his Epiſtles; they were the *Umbrians*, a corruption of *Gomerians*; they were the *Titans*, whoſe hiſtory is very famous; they were the *Celtiberians*; they were the *Galli*, which poſſeſſed *Gallia Ciſalpina* and *Tranſalpina*; and, in ſhort, they occupied all the *Mediterranean* iſles, *Spain*, *France*, *Portugal*, *Southern* parts of *Germany*, and all the countries between *Greece* and *Germany*, all *Italy*, and part of the *Britiſh* iſles.

BUT this extenſion of *Gomer's* deſcendants was many ages bringing about; and while this was doing, ſome of the earlieſt of them, as I ſaid before, came to *Britain* by ſea; where they diſcovered theſe mines of *tin* and *lead*, which the *Grecians*, their brethren, came over for, and ſold, at the fairs of *Tyrus*, to the *Phenicians*. Now it ſeems very probable, that theſe firſt *Gomerians* who arrived here, were verſed in the buſineſs of mining, which the *Magogians*, they found inhabiting ſome parts of this iſland before them, knew nothing of; they were civilized by their intercourſe with trading rich nations, and verſed in the more polite cuſtoms of a great variety of people, in

that central trading ſpot of the world; the *Magogians*, who went by land, had no ſuch advantage in their flights from their enemies; and, no doubt, lived all along in the ſimple original manner, upon hunting and cattle, as we find people in the more remote *Northern* nations at this day, and indeed in every other unfrequented part of the world, where commerce was never introduced, nor incurſions of ſtrangers yet begun; whereas, thoſe *Magogians*, who arrived in *Ireland* by ſea, immediately from the *Mediterranean*, were verſed in arms, had ſublime notions of government and preſerved their records by their bards and hiſtorians, as the *Gomerians* did; but of this we ſhall ſee more in the ſequel. However, that it may not ſeem ſtrange for either *Gomerians* or *Scythians* to ſail to *Britain* or *Ireland*, it is pretty certain that the *Greeks* were very early well acquainted with both *Britain* and *Ireland*; for ſeveral ancient authors aſſert it: and *Orpheus*, or whoever wrote the *Greek* poem on the *Argonautic* expedition, ſays, that *Jaſon*, who manned the ſhip *Argos*, ſailed to *Ireland*, and *Adrianus Junius* ſays the ſame thing in theſe lines:

" Illa ego ſum Graiis, olim Glacialis Ierne
" Dicta, et *Jaſoniæ* puppis bene cognita nautis."

And *Tacitus*, in his Life of *Julius Agricola*, in ſpeaking of *Britain* and *Ireland*, ſays, that the harbours of *Ireland* were better known to the trading part of the world than thoſe of *Britain*, on account of their commerce: " Solum " cœlumque et ingenia cultuſque hominum, haud multum " a *Britannia* differunt; melius aditus, portuſque per " commercia et negociatores cogniti."

Now

Now the *Argonautic* expedition is ſaid, by *Chitræus*, in his *Chronologia Hiſtoriæ Herodoti et Thucydidis*, to have happened *anno mundi* 2737
from which, if we ſubſtract 1656
the years from the creation to the flood, the remainder will be 1081
which is about the number of years from the flood to the beginning of the reign of the *Mileſians* in *Ireland*; ſo that if *Jaſon* did ſail to *Ireland*, it muſt be ſoon after the eſtabliſhment of the *Mileſians* in that kingdom. See *Chitræus*, p. 126. Yet, from a very remarkable paſſage in *Diodorus*, one would be induced to believe the early inhabitants of *Greece* were well acquainted with both *Britain* and *Ireland*. It is, however, ſomething difficult to ſay which of theſe is meant by this author, or by a very ancient author, *Hecatæus*, whom he quotes, and who was a *Pelaſgian*, or, in other words, was not an *European Grecian*. But ſurely no other iſland in the world can be meant than either *Britain* or *Ireland*, from the deſcription of *Diodorus:* he ſays, "that among the writers of "antiquity, *Hecatæus* and ſome others, relate that there "is an iſland in the ocean, oppoſite to *Galle*, or the *Celtæ*, "not leſs than *Sicily*; which is inhabited by a people "called *Hyperboreans*, under the *Arctic* regions; ſo called, "becauſe they are more remote than the north wind. It "is a very fertile place, for they have a harveſt twice a "year; that they have a great foreſt, and a noble temple, "where the men, many of whom are harpers, ſing forth "the praiſes of *Apollo*; that they had a language proper "to themſelves, or the *Greek* was their tongue; and

"that they had a great regard for the *Greeks*, which "friendſhip had been confirmed from ancient times, par- "ticularly with the *Athenians* and *Delians*; and that "ſome of the *Greeks* came over to the *Hyperboreans*, and "made them rich preſents, inſcribed with *Greek* letters: "and alſo that *Abaris* formerly went from thence into "*Greece*, to renew their ancient friendſhip with the "*Delians*." See *Diod.* lib. ii. towards the end.

IN this account, there is reaſon to believe *Britain* or *Ireland* to be the habitation of *Hecatæus's Hyperborei*: both had temples for the worſhip of the gods, the veſtiges of which are now remaining in both iſlands. The harp was the inſtrument both of the ancient *Britons* and *Iriſh*, and is now uſed in both nations, and ſcarce any where elſe, in our time. Both iſlands are fertile, and are ſituated in the ocean oppoſite to the *Galles*, or *Celts*, and near the *Arctic* region; and many other accounts of the early correſpondence held between theſe iſlands and the inhabitants of *Greece*, are certainly corroborated by this. And if we add to theſe, that the harp was in ſo much eſteem in *Ireland*, that from their ſkill in playing upon it, and their great proficiency in muſic, they were called *Citharedi*, or *Cithariſtæ*, and have, from ancient times, held it the chief enſign of their national arms. Theſe are ſufficient connotatives to point out who the *Hyperboreans* were; for no other iſlands in the world can anſwer theſe characters of ſituation, cuſtoms, &c. but *Britain* and *Ireland*. This account alſo marks the country of that famous philoſopher, *Abaris*, who is mentioned by ſeveral writers, of whom we ſhall ſay ſomething more hereafter.

THERE

THERE is alſo another very remarkable paſſage from *Plutarch*, in his treatiſe on *muſic*, which, in a great meaſure, corroborates what *Diodorus* had delivered concerning the embaſſy to the DELIANS by *Abaris:* he ſays, "that "the preſents that were ſent to them from the *Hyperbo-* "*reans* were accompanied with haut-boys, harps, and "guitars;" and though the harp ſeems to have been the favourite inſtrument with both *Britons* and *Iriſh*, yet they were performers upon various others, and ſaid by authors to be even the inventers of them; and beſides the above, they uſed trumpets; of theſe, there were ſome diſcovered in *Ireland* in digging, a few years ago, and ſhewed at the Society of Antiquaries, of fine braſs, which were ſo curious, as to their form and great antiquity, that they were thought very worthy of being ingraved and deſcribed among the works of that learned body. They were brought over, with ſome other ſpecimens of antiquity, by the late learned Dr. *Pocock*, Lord Biſhop of *Meath*.

*Cæſar* and *Tacitus* think it very probable, that *Britain* had its firſt inhabitants from *Gaul*, for no other reaſons, but becauſe of the propinquity of them to each other; and from the *Galls* having ſent colonies into *Italy*, *Spain*, &c. concluding that therefore they muſt alſo have peopled *Britain*. I will allow, that when the *Galls* came firſt into *France*, and had ſpread themſelves to the coaſts, they might have had an intercourſe with thoſe who inhabited this iſland before, and that they might reciprocally paſs over to each other: but, that the firſt people came into *Britain* from thence, can be no way allowed; not even though a great number of authors may have ſaid the ſame thing;

thing; founding their reaſons upon the agreement of the manners and cuſtoms of the inhabitants of both countries. Now there is no wonder in ſuch agreement, becauſe no one can deny that they were both colonies from the ſame ſtock, having undoubtedly language, manners and cuſtoms alike, as they were in fact all *Celts*: but if thoſe authors had attended to the particular traffic carried on by the *Greeks* with the *Caſſiterides*, for *tin*, *lead*, and *copper*, they would ſcarce have thought thus of the matter; beſides, the learned *Bochart* ſeems to me to have abſolutely miſtaken the fact of the diſcovery of thoſe iſles by the *Phœnicians*, and afterwards by the *Greeks*; whereas, we have better authority for reverſing this opinion, in Holy Writ. I have before ſhewed, from the prophet *Ezekiel*, that *Tarſhiſh*, part of the *iſles* of *Eliſha*, afterwards called *Greece*, ſold *tin* and *lead* to the merchants of *Tyrus*, and were therefore more likely to be the firſt diſcoverers of the *Caſſiterides*, and that having in time found out the *mines*, invited their own brethren to come over for it; for it is not probable that the *Phœnicians* would have ſuffered the *Greeki* to import tin and lead, and let theſe commodities be ſold in their fairs, if they could have had it brought to them in their own ſhips at the firſt hand; and therefore I cannot help being of opinion, that the people of *Tarſhiſh*, that is, the *Pelaſgians*, diſcovered and concealed theſe iſlands from the *Phœnicians* as long as they could, inſtead of the contrary; and that it was from thence the firſt people of the *Gomerian* race came into the *Southern* parts of *Britain*. The *Greeks* called the tin iſlands, *Caſſiterides*, and perhaps the *Phœnicians* coming thither afterwards, may

may have given them the name *Baratanac*, whence *Britain*, as ſome authors will have it; but this will be doubted in another place. Be that as it will, the firſt *Britons*, that landed in *England*, came from the *iſles* of *Eliſha*, without all manner of doubt; to ſtrengthen which opinion, I ſhall offer the following reaſon, which I cannot help thinking is of great weight: viz. if the *Phœnicians* had firſt diſcovered and inhabited this iſland, then the *Phœnician* tongue would have prevailed here; whereas, it is well known the *Gomerian*, otherwiſe called *Celtic*, and ancient *Britiſh* language, was the only tongue that was ſpoken by thoſe whom I have mentioned to be the firſt who came from the *iſles* of *Eliſha*, and landed in the *South-weſt* parts of this iſland; and of all the *Celts* and *Galls*, which were ſpread over the *South-weſtern* parts of *Europe* afterwards; now it is well known, that the *Phœnician* tongue never made any progreſs in *Europe* at all; but made its way chiefly into *Arabia* and *Africa*, and extended itſelf all along the coaſts of *Barbary*, loſing itſelf in the inland parts of thoſe regions, and ſplitting into many dialects, which is the fate of all languages in general, in proceſs of time.

I HAVE now briefly traced the *Gomerians* by the authority of Holy Writ, which is the very foundation of their hiſtory, and the general conſent of the moſt authentic writers, from *Armenia* into ſeveral neighbouring parts, into the *iſles* of *Eliſha*, and from thence through all the *South-weſtern* kingdoms of *Europe*, under various denominations, to the utmoſt migrations of their brethren, and that in as conciſe a manner as poſſible; ſomething more

will be ſaid of them, when we come to ſpeak of their language, and other particular matters; let us now ſee what became of the brothers of *Gomer*, *Magog*, *Meſhech* and *Tubal*; whom we ſhall ſhew to be the *fathers* of the *Scythians*, who, together with the deſcendants of *Gomer*, will appear in the ſequel to have been called, in general, the *Pelaſgians*, before they went under the name of *Celts*, *Scythians*, &c.

## CHAP. III.

### *The progreſs of the* Magogians, *or offspring of* Magog, *with thoſe of his brothers,* Meſhech *and* Tubal.

IT is to be obſerved, that authors have brought great confuſion into the hiſtories of the two brothers, *Gomer* and *Magog*, and their deſcendants, in their ſeveral tranſactions and migrations, through the long tracts of country, into which their reſpective colonies were forced to paſs; which might have been eaſily avoided, if they had followed them as a *diſtinct* people from each other, as the Scriptures do, during the firſt ages of the world after the flood, for ſeveral centuries.

THEN their further progreſſes would have been eaſily diſcerned, and their often mixing with each other in various countries of *Europe*, between the *Northern* and *Southern* parts, would be well underſtood: for as the *Gomerians*

*merians* were, in general, more happy in their climates, and every other natural advantage, than the iſſue of *Magog*; ſo it is moſt certain, that the *Scythians*, whoſe dwellings were altogether north, and north-weſt, ſent their overflowing offſprings ſouthward, from time to time, from every part of the northern quarters, as *Ezekiel* has it, to which they were driven by one another, or voluntarily took poſſeſſion of, according to their ſeveral neceſſities.

IF we conſider who theſe *Scythians* were, and from whom deſcended, we ſhall be the more clear in our intelligence of them as we purſue them through their northern quarters. And although what we purpoſe is but a very brief account of them, not at all meddling with their policy, government, kings, nor wars; yet it is hoped that we ſhall prove their juſt diſtinction from the *Gomerians*, by undoubted authority.

*Joſephus*, and moſt of the *fathers*, as well as many modern authors after theſe, declare that the *Celts* and *Galls* are the immediate deſcendants of *Gomer*, and the *Scythians* the offſpring of *Magog*, his brother. The names, characters and ſucceſſions, though altered much in proceſs of time, were never obliterated in *Gomer's* line, though often confuſed by ſeveral authors; for they are ſeen even now in *Europe*, amidſt the many revolutions of monarchies round about them, retaining the ancient traces of their proper names and identical language in ſeveral places; which will appear ſtill more evident, before this little work is finiſhed. And as to the *Scythians*, they are no leſs remarkably diſtinct from the *Gomerians* in their own proper line. *Joſephus* and the ancient fathers had

the beſt authority to follow, in their ſentiments upon it; and that is the teſtimony I now follow; which is what the prophet *Ezeziel* declares, in mentioning the ſeveral nations who traded to *Tyrus*. It is he that has laid down, as I have mentioned it before, the true ſituation of the deſcendants of both brothers; than which nothing can be more ſatisfactory, eſpecially when connected, and viewed, with *Moſes's* account, in the tenth and eleventh chapters of *Geneſis*; for, without thoſe judgments denounced by this prophet againſt *Magog*, and *Tyrus*, there could be no foundation for any account of them at all, to be continued, from the ſhort mention of them made by *Moſes*; and thoſe curious pieces of ancient hiſtory, relating to the origin of the inhabitants of all *Europe*, would be utterly loſt; for *Moſes* confines himſelf to the line of *Shem* in particular, after a very ſhort account of *Japhet*, touching by the way upon the deſcendants of *Ham*, the *Canaanites*, whenever he had occaſion to inform us of GOD's judgments in carrying on his divine purpoſes, and in bringing about the great work of our redemption. Whereas, this prophet has reſcued from oblivion a ſufficient notice of *Japhet's* iſſue, that the fulfilling of *Noah's* prophetic bleſſing, in the enlargement of his eldeſt ſon's moſt numerous progeny, might never be forgotten; and alſo, that it might be another ſtanding teſtimony of the truth of the *Moſaic* hiſtory.

WE muſt remember here, what I hinted before, that our prophet has joined *Meſhech* and *Tubal*, as ſubjects to their brother *Magog*; he is ſaid to be their chief prince, and as theſe three went off together, they produced a very

ſpeedy as well as great increaſe. They may be traced by ſeveral ancient and ſignificant monuments in their firſt ſettlements, in the *North-weſtern* parts of *Aſia Minor*, in the neighbourhood of their brother *Gomer*; from whence they quickly ſpread through all the *Scythias*, *Muſcovy* and *Tartary*; for they bore the name of *Mogli*, which was the common appellation for the *Muſcovites* and *Tartars*. Theſe ſons of *Meſhech* and *Tubal* were they who traded to *Tyrus* in ſlaves, which they carried by land to *Greece*, the iſlands of *Eliſha*, and by ſea from thence to that famous city; and theſe are they, who, when they migrated ſouthward, and made incurſions into the *Gomerian* nations, forcing themſelves upon, and mixing with them, were called by very ancient *Greek* authors, with great propriety, *Celto-Scythians*, which name prevailed to all the inhabitants of the *Northern* countries afterwards for a long time. And theſe three brothers left many remarkable tokens of their names in ſeveral of thoſe parts through which they paſſed. The great *Bochart* is full of ſuch traces, among which are the following: as, the *Gogarenes* from *Magog*; and the provinces of *Mongog*, and *Congigo*, and ſeveral others, with many cities and other places in *Ruſſia* and *Tartary*.

BESIDES theſe ſtrong connotatives of the traces of this people, if we were to examine their manners and cuſtoms, as well as the fierce and warlike diſpoſitions of *Magog*, as hinted by the prophet, ſurely no people upon the earth are ſo likely as the *Scythians* to anſwer ſuch characters. And to this time, the *Coſacks*, *Calmucks*, and numberleſs tribes in the ſeveral nations of *Tartary* and *Ruſſia*,

*Ruſſia*, are under the very ſame ſtate, in all reſpects. Again, there are places which take their names from *Meſhech*, though he was a ſubject to his brother *Magog*: he was called *Moſoch* by the ancients, and gave name to a chain of mountains, called *Moſchici*, to the northward of *Armenia*, for which *Bochart* quotes ſeveral ancient geographers and hiſtorians.

THE geographical accounts of the ſeveral boundaries of *Scythia* varies exceſſively, according to the humour and opinions of geographers; but as it is not my buſineſs to enter into ſuch a diſcuſſion, I ſhall only in general obſerve, that all the *Tartarys*, *Ruſſias*, *Lithuania*, *Poland*, *Hungary*, *Sweden*, *Denmark*, *Norway*, *Laponia*, and every other *Northern* territory, whether iſland or continent, from the moſt *North-eaſtern* point of land to that of the *Northern* and *North-weſt*, may be comprehended under the name *Scythia*; becauſe from whatſoever part of theſe vaſt tracts of country the *Magogians* ſwarmed ſouthward, they were all called *Scythians*, in early times.

SOME of them, in the courſe of their migrations, lived in *clans*, without building houſes, towns or cities; removing from place to place with their families and cattle; whilſt others formed themſelves into kingdoms, having cities, towns, agriculture, and commerce with other nations; ſo that the nearer they were to thoſe parts where commerce was firſt eſtabliſhed, the more they were civilized, and approached the nearer to the civil policy of their neighbouring kingdoms; and it will appear in the ſequel, that many nations of the early *Scythians* were become examples to other people, for the purity of their laws, philoſophy, muſic

muſic and poetry, as well as a true heroic ſpirit; and ſo were their relations, the *Gomerians*, in all their governments. But when their colonies were driven into more remote parts, they forgot, in proceſs of time, every thing that did not immediately regard their neceſſities, and were therefore reduced to ſuch a ſtate as we ſee the *North Americans* are now in, living in tribes, or nations, by hunting and cattle, without tillage, or any other improvement, or conſtant ſettlement, and making incurſions upon one another like them; and this we ſee is the caſe at preſent, even under the dominion of the *Ruſſians* and *Tartars*, in the remoteſt parts of thoſe empires, which are ſo extenſive, notwithſtanding there are emperors, kings, and kans at their head in ſeveral of theſe countries.

THEY were, however, ingenious enough, and very induſtrious; for where they were ſituated near any trading places, they had commerce with their neighbours, and where they had not, in more remote parts, yet they cultivated ſuch trades among themſelves, as ſufficiently furniſhed them with neceſſaries, for convenience and war.

THEY were capable of making their carriages, or waggons, for the uſe of their families; they had the uſe of iron, in making their arrows and other neceſſaries in that metal: and they are ſaid to have been very expert in dreſſing, not only the ſkins of the animals they fed upon, but alſo even thoſe of their enemies ſlain in war, wherewith the victors adorned themſelves and their horſes. *Herodotus* is very full in his accounts of the cuſtoms of ſome of the *Scythians*; he tells us, that in order to initiate their young men and women in the feats of war, they never ſuffered,

ſuffered the former to be preſent at feaſts or councils, till they had killed at leaſt one enemy; nor the latter to marry, till they had done the ſame reſpectively; and the cuſtom was, to bring the heads of ſuch as they ſlew to their chief, which, in proportion to the number, increaſed the honour and character of the perſon. This author goes ſo far, as to tell us, that they uſed to drink ſome of the blood of the firſt priſoner they ſubdued; and that they often took off the ſkins of the ſlain, and dreſſed them for the purpoſes above-mentioned.

THIS, and ſeveral others of their cuſtoms, would almoſt perſuade one to believe the *North Americans* were a people of the *Scythian* race, which I cannot help juſt mentioning here, though a little foreign to my preſent purpoſe; becauſe, as war was the chief concern of theſe herds of *Scythians*, and is ſo of nations of them to this day, ſo it is now of the *North Americans*; and a conformity of manners and cuſtoms in the principal objects of different nations would encourage ſuch an opinion; for what is more exactly conformable to the *Scythian* cuſtom of bringing the heads or ſkins of enemies to their chiefs, than that of the *North American Indians* bringing the *ſcalps* of their enemies to theirs; and pluming themſelves with the number of ſcalps they cut off, ſometimes wearing them as ornamental trophies of honour, and ſometimes hanging them up, in view, in their huts, in order to ingroſs the eſteem of their brethren and neighbours. And, indeed, one might very naturally ſuppoſe, that the firſt cuſtom among the *Americans* was to bring the heads of their enemies, as tokens of their bravery; but that when they

they went pretty long journeys, which they often do, to invade their enemies, they found it too troubleſome to carry the heads, and therefore thought the ſcalps, of as many as they killed, as ſufficient a teſtimony of their ſervices, as if they had brought the intire heads.

BUT to return; in conſidering the *Septuagint* tranſlation of *Ezekiel's* word's: "the chief prince of *Meſhech* "and *Tubal*," which is the common tranſlation; ſome light might be thrown upon the origin of the *Ruſſians* and *Moſchovites*, from that ſentence; for, according to theſe *Seventy* interpreters, it runs thus: "the chief prince of "*Roſh*, *Meſhech* and *Tubal*." Becauſe, ſay the authors of the Univerſal hiſtory, in the neck of land between the *Euxine* and *Caſpian Seas*, there formerly dwelt two ſorts of people, the one called *Roſci*, on the river *Cyrus*, or rather on the *Ros*, *Ras*, or *Aras*, called by the *Greeks Araxes*; the other called *Moſchici*, inhabiting a long chain of mountains, ſtretching along the *North-weſt* part of *Armenia*, and ſeparating it from *Colchis* and *Iberia*. From which two people migrating, or driven over *Caucaſus*, it is ſuppoſed the *Ruſſians* and *Moſchovites* are deſcended. And *Joſephus* informs us, that *Iberia* was firſt inhabited by *Tubal*, who, with his brother *Meſhech*, was ſubject to *Magog*, and greatly corroborates that tranſlation of the *Septuagint*, for the iſſue of *Meſhech* and *Tubal* are by them rendered *Moſchi* and *Iberians*.

THESE were the parts to which they firſt migrated from *Armenia* after the flood, from whence they overſpread the north quarters of *Scythia*; and as neighbouring nations will adopt ſuch manners and cuſtoms from

each other as ſeem beſt to them; ſo, according to *Strabo*, in after-ages, thoſe inhabitants of *Iberia*, long after *Scythia* was overſpread by the *Magogians*, *Moſchici*, and the offſprings of theſe deſcendants of *Tubal*, who lived in the low fertile country, underſtood agriculture very well, and were a moſt induſtrious people, following the *Medes* and *Armenians* in their manners, cuſtoms and dreſs; whereas, thoſe who dwelt in the mountainous parts were barbarous and ſavage, and in their manners and cuſtoms bore a great reſemblance to the *Scythians* and *Sarmatians*.

WHATSOEVER pains therefore may be taken in examining the moſt authentic authors, who have, in the earlieſt ages, taken up the hiſtory of theſe *Northern* people, and how ſcrupulouſly ſoever diſcuſſed, we may venture to ſay, that no other reſult can be deduced from a due conſideration of them, than this: that the offspring of *Japhet's* ſons, *Magog*, *Meſhech* and *Tubal*, peopled all the *Scythian* territories; and, conſequently, as appears by an affinity derivative of their names, produced the *Moguls*, *Moſchovites* and *Tartars*. *Mogli*, ſhortened from *Magogli*, are the ſons of *Magog*. *Moſchi*, from *Meſhech*; as it is generally agreed by authors, from *Herodotus* and the Scriptures; and the people called *Tibareni*, from *Tubal*. If this laſt ſhould be thought a forced derivation, we muſt conſider that the *Greeks*, as I have before hinted, had a very good hand at changing the names of perſons and things; we muſt obſerve that *Tubal*, in the *Hebrew*, was called *Tubar*, and *Tibar* by the *Greeks*, which the *Septuagint* tranſlation warrants and ſupports; and, from *Strabo* and others, the country of the *Tibareni* was called *Tibar* and *Tubar*.

Innu-

Innumerable mutilations of this kind, in the *Greek*, are familiar to every one who has any knowledge of that language, for which they were charged and blamed by authors of credit.

THE traces are alſo ſtrong from *Tubal*, in other places; for the river *Tobol*, and the city *Tobolſchi*, ſeem, with great probability, to have derived their names from that patriarch.

IT would protract this work to an immoderate length, if we were to enumerate the great variety of the *Scythian* nations, under their ſeveral denominations and leaders; for they were exceedingly numerous. We ſhall therefore mention but a few of them, who made not only much noiſe, but great havock, by the overflowing colonies, making inroads amongſt other people round about them.

I MEAN thoſe called *Getæ*, who were in after-ages called *Goths*; for theſe were the fathers of the *Goths*; and had a more rapid increaſe, and ſent out from themſelves more ſwarms, from time to time, than any others of the *Scythian* tribes. There was a very good reaſon for this; they allowed every man as many wives as he choſe to take, and having therefore many children in every family, and growing too numerous to dwell among one another, they followed the cuſtom of the patriarchs, in ſending away their children, when grown to man's eſtate, to ſeek new habitations; ſome of which went on to places not inhabited, whilſt others forced themſelves upon neighbouring people, and ſettled their colonies by force of arms.

THEY were called *Getes* from *Getar*, to hurt or injure, in the very ancient *Scythian*, now the *Iriſh* or *Scotiſh* language; becauſe they were furious in their invaſions of their neighbours; and they retained that name a long time in the country they inhabited, from whence their ſwarms went forth, and were not called *Goths* till they made the famous eruption into the *empire*, or not long before. The old inhabitants of the iſles of *Eliſha*, or *Greece*, called them by this name; that is, the ancient *Greeks* or *Jonians*, whom we have mentioned, and ſhall call them *Pelaſgians* hereafter; for it was they that gave them that name, being a word of their own language; becauſe while ſome of them were driving towards *Scandinavia* very rapidly, others were intruding themſelves upon the inhabitants of thoſe iſles, and were ever injurious and troubleſome to the iſſue of *Gomar's* ſons afterwards; and this was the firſt mixture made between the *Magogians* or *Scythians*, and the *Gomerians*, by the former's migrating ſouthward; for they were very early inhabitants of that part of *Scythia* called *Aſiatic Sarmatia*, after the flood, and were deſcended from one of the ſons of *Meſhech*. This country took in the ancient *Taurica Cherſoneſus*, with all that tract between the *Palus Mæotis* and the *Euxine Sea*; from whence it is very certain, that they alſo drove in among the deſcendants of *Aſkenaz*, eldeſt ſon of *Gomer*, whoſe firſt habitation and ſettlement ſeems to have been near the *Euxine Sea*, as is before hinted.

ALL authors agree, that the *Getes* and *Goths* were the ſame people; for they called them indifferently *Getes*, *Goths* and *Scythians*; which, by general conſent, makes them

them all the *Scythian*, or, in other words, the *Magogian* race. *Mela* ſays, that the countries mentioned above, were inhabited by one and the ſame people, whatever different names they may have been known by; and *Strabo* affirms, that the *Iſtrians*, *Decians*, *Mæſians* and *Thracians* ſpoke the ſame language, and that they conſequently were the ſame people. The *Thracians* ſprung from *Tiras*, one of *Gomer's* ſons, and as they ſpoke the ſame language with thoſe nations mentioned, who were *Scythians*, there can be no better proof that the iſſue of both *Gomer* and *Magog*, and all thoſe of the other ſons of *Japhet* and their iſſue, ſpoke the ſame language, both before and after the diſperſion. Other authors, as *Procopius* and *Ammianus Marſelinus*, ſay, that there were ſeveral nations of *Goths*, ſome being called *Sauromatæ*, others *Melancleni*, and ſome *Getes*; but that theſe nations differed only in name; and the latter, ſpeaking of the *Goths*, ſays: that they inhabited *Thrace*, *Meſia* and *Decia*; and were ſprung from the fierce nations that dwelt before in thoſe countries, that is, from the *Getes*. That theſe and the *Goths* were one people, and not different nations living in the ſame country, as *Cluverius* has it, the authors of the *Univerſal Hiſtory* give very good proofs of, from other ſenſible reaſons, beſides theſe undoubted authorities from eminent hiſtorians; whoſe words, on this matter, are as follows: See vol. xix. p. 258. "If we compare the accounts "which the ancients give us of the manners of the *Getes*, "we ſhall find them intirely agreeable to thoſe of the "more modern writers, deſcribing the cuſtoms and man-"ners of the *Goths*. Their language was likewiſe the

"ſame,

" ſame, the *Gothic* being ſpoken by the *Getes* and *Maſſa-*
" *getes*, in *Scythia*, *Thrace*, *Pontus*, &c. as *Grotius*, and
" after him *Sheringham* have ſhewn; nay, *Buſbequius*
" aſſures us, that in his time, the *Gothic* language was ſtill
" ſpoken, though with ſome variation in the dialect, by
" the *Tartars* of *Precop*; and *Joſephus Barbarus*, a noble-
" man of *Venice*, who lived among them, that they not
" only ſpoke the ancient *Gothic* language, but called them-
" ſelves *Goths*, and their country *Gothia*. *Scaliger* adds,
" that the Chriſtian *Tartars* of *Precop* ſtill have the Scrip-
" ture written in the ſame characters that were invented
" by *Wolphilas*, the firſt biſhop of the *Goths*: and they
" read it in the very language they ſpoke in the time of
" *Ovid*. This is agreeable to what we read in *Lucian*
" and *Procopius*, of whom the former tells us, that the
" language of the *Alans*, who were, without all doubt, a
" *Gothic* nation, was common to all the *Scythians*; and
" the latter, that the *Sauromatæ* and *Melancleni*, by moſt
" writers called *Getes*, were *Gothic* nations, and ſpoke the
" language of the *Goths*."

WHEN the *Getes*, or *Goths*, paſſed into *Scandinavia*, which, from the place of their firſt ſettlement, near the *Paulus Mæotis*, was not a very long paſſage, compared to others of the ſons of *Gomer*, by land; they overſpread all *Sweden*, *Denmark*, the iſlands of the *Baltic*, by a very rapid progreſs, as well as the *Cherſoneſus* and all the neighbouring parts. And it was from hence ſome of the firſt inhabitants of *Ireland* came, and from thence went into *Scotland*.

THESE

THESE people called all theſe iſlands, in the moſt ancient *Gothic* language, *Wetallaheedh*, which is derived of the old *Magogian* or *Iriſh* language, at this time ſignifying the ſame thing, in a compound ſenſe; although the *Iriſh* and *Welch* have a ſimple word for an iſland, common to both; in the *Welch*, *ynys*; *Corniſh*, *ennis*; *Armor.* *eneſen*, and in *Iriſh*, *inniſhe*; and hence *inſula*. Whereas, the compound word, *Wetallaheedh*, means water or moiſture ſurrounding land, or land wetted or moiſtened all round. *Tallamh*, in *Iriſh*, ſignifying the earth, whence the *Latin tellus*.

I MUST here make one diſtinction concerning an opinion of *Grotius* and *Sheringham*, who aſſert, that the *Cimbrians* were the ſelf ſame people with the *Getes*, or *Goths*; but I have before ſhewed, that the *Cimbrians* were the *Cimmerians* or *Commerians*, the offspring of *Gomer*, to which I refer the reader. It cannot indeed be denied, that colonies of both *Scythians* and *Gomerians* often met and became one people; and that they ſpoke the ſame language. This might well lead theſe authors to ſuppoſe them one people; they were ſo originally, as having deſcended from one common father, *Japhet*; but though the whole iſſue of *Japhet* were firſt called *Pelaſgians* in general, yet they appear to have been all along conſidered, both in Scripture, and among the earlieſt as well as modern authors, under the two general appellations, *Gomerians*, or *Celts*, and *Scythians*, till their various colonies had acquired other names, by their ſubdiviſions into kingdoms, ſtates and tribes. And theſe were the leading names by which their brethren, and their iſſue,

were generally called, except ſuch whoſe names are before ſaid to have been given to certain countries, mountains, ſeas, &c. and indeed not only the Scripture, but pagan authors make them a diſtinct people; which is taken notice of in the *Acta Berolinenſia*, p. 5. "*Schytharum* nomine hoc loco perantiquos *Euxini Maris* accolas intelligimus, quocunque nomine venerint. *Cimmerios* illic *Homerus* collocavit, hos a *Scythis Herodotus* diſtinxit." i. e. We underſtand here by the name of *Scythians* the moſt ancient inhabitants of the *Euxine Sea*, by whatſoever name they were called. *Homer* places the *Cimmerians* there, and *Herodotus* diſtinguiſhes theſe from the *Scythians*.

HAVING ſufficiently proved, that the *Getes* came into *Scandinavia*, we muſt follow them into the iſles of the *Baltic* and thoſe of *Britain* and *Ireland*, where they arrived very early after the flood.

THE *Gothic* records bring them to the *Cherſoneſus*, and all the neighbouring parts from *Scandinavia*, under their king, *Eric*, who was cotemporary with *Serug*, *Abram's* great grandfather. This is thought improbable by ſome writers, who think that ſo large a country as *Scandinavia* could hardly be peopled, at that time, ſo much as to ſend away colonies to other countries; and this opinion is well worth conſidering, becauſe I conceive no manner of difficulty or improbability in the matter; and have both authority and very probable reaſons to ſupport my diſſent from that notion; I ſhall therefore endeavour to give ſuch proofs as I think will ſupport what my opinion of this matter is.

IN

IN the firſt place, all the *Gothic chronicles* aſſert this migration under their leader, king *Eric*, from *Scandinavia*, into thoſe iſlands and countries; and although there are great diſagreements between the *Northern* hiſtorians in ſeveral other reſpects, yet in this both *Swedes* and *Danes* punctually agree; the latter ingenuouſly owning that their nation was firſt peopled from *Scandinavia* by the *Goths*, and that from them they were originally deſcended; that *Dan*, the ſon of *Humelus*, a *Gothic* king, firſt planted them, and that they were called *Dani* from him. Several other authors ſay, that the *Danes* were the deſcendants of the *Oſtrogoths*, dwelling in *Scanzia*, otherwiſe *Scandia* or *Scandinavia*. See *Freculphus* and *Jornandes*. This is to be underſtood of the firſt migration; for afterwards there were ſeveral others, well aſcertained by authors, wherein they over-run and ruined the *Vandals*, *Ulmerugians* and other nations, which before ſprung from themſelves, and were ſubdiviſions of their own former colonies. And the *Goths*, in the mean time, continuing to increaſe, became ſo numerous after theſe *North-weſtern* iſles and countries were peopling and changing their names, that they were called *Oſtrogoths* and *Viſigoths*; the former of which, in proceſs of time, invaded *Italy*, and the latter made irruptions into *Spain*; where they ſettled, and in both places mixed among the offſpring of the *Gomerians* and *Iberians* that firſt planted them from the iſles of *Eliſha*, or ancient *Greece*, and ſpoke the ſame language, underſtanding each other without much heſitation. But the chief difficulty with ſome authors is, that *Eric* ſhould be as early as *Serug's* time

in *Scandinavia*, making his migration to the places mentioned; let us therefore ſee whether it be likely to have happened at that time, and this will beſt appear by conſidering a little the chronology of *Serug*. This patriarch is ſaid by *Moſes* to have been born in the 163d year of the flood, and lived 230 years, which, added to 163, makes 393, which was the year of his death. Now, I think, it is as probable, in every regard, that *Eric* and his followers ſhould have migrated from a very numerous and populous country, however extenſive, no farther off from the firſt ſettlements of *Magog's* iſſue than *Scandinavia*, at any time in the fourth century of the flood, as that the ſecond monarch ſhould have began his reign in *China* in the ſame century, that is, in the 350th of the flood; eſpecially, too, if we conſider how much more remote *China* was from *Armenia*, where the *Arch* ſettled, than from the *North-weſt* of the *Euxine Sea* to *Scandinavia*; about which time *Eric* was ſaid to have led his people from thence into the iſlands of the *Baltic*.

AGAIN, mankind was ſo numerous in the 131ſt year of the flood, that *Aſhur*, the ſon of *Shem*, or *Nimrod*, went off from *Shinar* and built cities, as I have mentioned it before, and founded the *Aſſyrian* monarchy. In the 160th, *Miſraim*, the ſon of *Ham*, lead a colony into *Egypt*, and founded that monarchy; *Beon* ſucceeds *Salatis* in *Egypt* in 283; and *Aphathnas* ſucceeds *Beon* in 327: during which reigns, ſeveral overflowings of their ſubjects ſpread themſelves into very remote places in *Africa*, eſpecially all along the *Barbary* coaſts, as well as to *Æthiopia*, *Abyſſynia* and elſewhere, from *Egypt*.

This was the caſe in every other part round about *Armenia*, and muſt have been more eſpecially ſo in *Japhet's* family, whoſe iſſue increaſed more rapidly than is accounted for by any of the learned men, who have attempted to calculate the increment of mankind from the flood. Beſides this, if we conſider the caſe of *Nimrod*, he was called a mighty man when he founded the *Babyloniſh* monarchy; and that was as early as the 131ſt year of the flood. Now if we aſk what it was that entitled him to be called a mighty man in the earth, the anſwer is natural, that he was mighty from the number of his ſubjects, becauſe no king can with any reaſon be called mighty, or powerful, with but a few ſubjects, unleſs ſtrength of body could entitle him to that character.

THERE are many tranſactions recorded, which ſhew, that a great part of the world was very populous, and a buſy world too, about the time of *Serug's* death, which was in 393: for it was but thirty years after, that *Chedorlaomer*, king of *Elam*, invaded the inhabitants of the vale of *Siddim*, and made five kings tributary to him: and four years after, *Abram* was called out of *Ur*, of the *Chaldeans*, into *Haran*; and the year after, ſettled in *Canaan*, near *Schechem*, which GOD promiſed to him and his poſterity. *Abram* then went into *Egypt*, with his wife and ſervants, becauſe of the famine; and the next year returned into the land of *Canaan*, and ſettled there. But the place where his and *Lot's* family dwelt not being capable of containing the numerous herds of both, they parted, and *Lot* ſettled in the plains of *Sodom*; and in four or five years after, the five kings of the plains of

*Siddim* revolted againſt their conqueror, *Chedorleomer*, after being tributary thirteen years, and he marched againſt them, deſtroying great numbers of them, and carrying away, among many captives, *Lot* and his family.

ALL theſe things plainly ſhew, that about the end of the fourth, and very beginning of the fifth century of the deluge, theſe nations were exceedingly populous; that kings were invading one another, and driving out colonies from their ſettlements, and almoſt as full of revolutions as kingdoms are now; and, conſequently, that their early colonies were by this time poſſeſſed of very diſtant parts of the world, even to the ends of the earth. It will, however, be eaſily concluded, from comparing theſe things together, that theſe records of the *Northern* authors, of king *Eric's* having led his people, where we have mentioned, from *Scandinavia*, in the time of *Serug*, may be true; and this will be ſupported in the ſequel of this little work, by other good authorities. In the mean time, however, it is very probable, that *Ireland* had ſome of its inhabitants from thoſe that followed *Eric*, mentioned above, even before the arrival of *Partholanus* in the iſland, who is ſaid, by Dr. *Keating*, to have been the firſt planter after the flood, of whom I ſhall make ſome mention hereafter. And if we conſult *Propertius*, in his fourth book, eleg. 3, we ſhall find him intimating, that the *Getes*, a people of *Scythia*, fixed their ſettlements in this country:

Hibernique *Getes*, Pictoque Britannia curru.

CHAP.

## CHAP. IV.

*An explanation of the names given to the deſcendants of* Japhet, *and ſome of thoſe of* Ham, *by the* Greeks; *a reconcilation of them with the names by which they were called by* Moſes *and the prophets, with further proofs of their migrations.*

FROM what has been offered in the foregoing chapters, it appears that *Japhet's* ſons ſpread very rapidly over all *Europe* to its moſt weſtern boundaries, by the two grand routs mentioned before; that in the mean time thoſe remaining of *Magog's* iſſue, as well as of that of his brothers, *Meſhech* and *Tubal*, were ſituated, and founded monarchies, in the northern quarters, about and beyond the *Euxine Sea*; and thoſe remaining of the deſcendants of *Gomer*, filled *Greece*, and every other country ſouth and ſouth-weſt of *Europe*, in their turns. Now what I am to enquire further concerning them in this chapter is, what denominations they went under in their ſubdiviſions in and about *Greece*, the iſles of *Eliſha*, and by whoſe incurſions the firſt introduction of exotic words was made into their original language.

I HAVE amply ſhewed before, where the ſons and grandchildren of *Japhet* were firſt ſettled; yet, in order to introduce this enquiry, I muſt enforce it by a quotation from the ſixth volume of the Univerſal Hiſtory, p. 139, where the learned authors have given credit, as I have before, to *Joſephus*, in his account of the *Jones*, as being originally

originally ſo called from *Javan*, or *Jon*, rather than from *Jon*, the grandſon of *Deucalion*; which is juſtly ſuſpected of being fabulous, and of *Greek* invention.

SOME authors ſuppoſed, that the *Pelaſgians* were ſo called from *Peleg*, deſcended from *Shem*, miſled by a paſſage in *Epiphanius*, who ſays, that *Peleg*, or *Phaleg*, removed, towards *Europe*, to part of *Scythia*, and was joined to thoſe nations from which the *Thracians* came. Now the *Thracians* were abſolutely deſcended from *Japhet's* iſſue; which were the *Aborigines* of every part about the *Euxine Sea*, and ſouthward all over *Greece*, as faſt as they increaſed and multiplied; which though I have proved before, yet I am willing to inſert the following quotation, becauſe the opinion of authors of ſo much credit adds great weight to my own; and, in a matter of ſo high antiquity, I am the more careful to benefit my account with proofs that agree ſo well with Holy Writ.

"THE paſſage from *Epiphanius*, ſay theſe authors, "wherever he got it, has been ſufficiently confuted by "*Bochart*, who ſhews that both *Phaleg* and *Ragau*, and "their deſcendants, continued ſtill in the confines of *Me-*"*dia* and *Armenia*; and we have elſewhere ſhewn, that "the *Scythians* were the deſcendants of *Magog*, and not "of *Phaleg*, or *Ragau*. They were the ſons of *Japhet*, "and not of *Shem*, that divided the iſles of the *Gentiles*; "we ſhall therefore leave the *Pelaſgians* to their own "founder, and find a much more likely one for the an-"cient *Greeks* in the following note:

"FIRST, from the authority of *Joſephus*, above quoted. "Secondly, from the name itſelf of the patriarch, ſound-

"ing

" ing more properly *Jon*, than *Javan*, without the points. " Thirdly, from the authority of *Moſes*, who ſays, that by " the ſons of *Japhet* were the iſles of the *Gentiles* divided; " which, according to the genius of the *Hebrew*, means " not iſlands, properly ſo called, but all maritime coun- " tries, at any diſtance from *Paleſtine*, eſpecially thoſe " which are along the *Mediterranean*. Fourthly, from " that of the prophets, who call *Græcia* by the name of " *Jon*, or *Javan*, as pointed, according to which, the *Jews* " have all along to this day called the *Greek* tongue *Ja-* " *vaniſh*. All this is further confirmed, from the clear " remains of *Eliſha*, *Javan's* eldeſt ſon, which were ſtill " to be found in that of *Elis*, one of the ancient kingdoms " of *Peloponneſus*."

THE changes of the names of the *Aborigines* of the firſt nations inhabited after the flood, which the *Greeks* made, are certainly not only very arbitrary, but alſo have been the means of rendering the hiſtories of the higheſt antiquity much leſs intelligible than they otherwiſe would have been, if the names of perſons and places were inviolably preſerved; but theſe were a people, who, when they had formed their language out of the adventitious mixture of ſeveral others from *Phœnicia*, *Egypt*, and ſome of the divided nations of the *Eaſt*, together with the original tongue of the houſe of *Japhet*, grew conceited and idolatrous, embracing the rites of the *Egyptian* mythology, and corrupting, by degrees, thoſe who inhabited more northward in *Greece*, and who, till now, were worſhippers of the TRUE GOD, not only with their heatheniſh worſhip, but with a gradual change of language too, by the introduction

duction of new words from thoſe mentioned, then uſed by the deſcendants of *Ham*; who firſt peopled the regions of *Aſſyria* and *Egypt*.

BUT the ſacred hiſtorian was more faithful; he directs us to the firſt and true names of the patriarchs, and the prophets *Ezekiel* and *Jeremiah* retain their appellations, many centuries after theſe opiniated *Greeks*, who were a mixture of the firſt nations in *Africa* and *Aſia*, with the iſſue of *Japhet* in *Greece*, and who had eſtabliſhed, in the *Southern* parts of *Greece*, the language which their poets and hiſtorians uſed, and handed down to us, as well as their prepoſterous fables: whilſt the iſſue of *Magog*, *Meſhech* and *Tubal* on the *Northern*, and thoſe of *Gomer* on the *South-weſtern* quarters of *Europe*, travelled weſtward, and kept their original language uncorrupted to this day, in their ultimate reſidence in *Britain* and *Ireland*; and the worſhip of the TRUE GOD, for ſeveral centuries, in both places.

I NOW proceed to the enquiry I propoſed, which, I hope, is naturally introduced by the foregoing anecdotes; now, as we already know the original names according to *Moſes*, let us ſee what were the appellations of them among the heathen authors, the chief of which are *Sanchoniatho*, *Herodotus*, the moſt ancient we know of, and the other *Greek* writers after them. The moſt ancient of the firſt inhabitants of *Greece*, according to theſe writers, were the *Pelaſgi*, who, they allow, had overſpread all *Greece*, or the greateſt part of it; and theſe were ſubdivided into ſeveral countries under particular names, and were the iſſue of *Japhet*.

1. THE

1. THE moſt ancient monarchy of theſe was that of the *Sicyonians*, and their country was called *Sicyonia*; ſituated on the north-weſt ſide of the *Peloponeſus*; but the name of this peninſula was firſt *Ægialea*, which, in the opinion of the famous biſhop *Cumberland*, was ſo called, either from its firſt king, *Ægialeus*, or becauſe it lay near the ſhore of that peninſula. And although the *Greeks* do not ſeem to have been converſant with the *Moſaic* hiſtory, yet ſeveral traces of the names of the patriarchs, as well as an abſolute concurrence with it in many parts of their hiſtories, are to be found, upon a careful inſpection of them; the name of *Japhet*, for example, is as clearly mentioned in the *Greek Japetos*, and the *Latin Japetus*, as *Ham's* or *Cham's* name is in *Hammon* or *Chemia*, the old name of *Egypt*, the land of *Ham*. And to ſpeak with biſhop *Cumberland*, "it falls out well that *Pauſanias*, in his *Co-*
"*rinthiaca*, p. 57, informs us that the *Phliaſians* affirm,
"that *Arans* among them was cotemporary with *Prome-*
"*theus*, the ſon of *Japetus*; and three ages (or 100 years
"at leaſt) elder than *Pelaſgus*, the ſon of *Arcus* or *Arans*,
"or than the *Autochthones* at *Athens*. This *Arans*,
"the biſhop believes to be the ſame name with *Abra-*
"*ham's* elder brother, though not the ſame perſon.

"THIS author values that piece of antiquity at *Phlius*
"the more, becauſe, a little before, *Pauſanias* aſſures us,
"that he would only ſet down the things that were moſt
"confeſſed and agreed about them; and ſays alſo, that
"their neighbours, the *Sicyonians*, agreed with them about
"their antiquities, which proves a great confirmation.
"Becauſe, ſays the biſhop, the *Sicyonians* were the eldeſt

" ſettled kingdom of all *Greece* that we have any diſtinct " account of. Beſides, ſays he, he tells us theſe *Phliſians* " had a very holy temple, in which there was no image, " either openly to be ſeen, or kept in ſecret. This is cer- " tainly a mark of great antiquity; for the corrupt practice " of worſhiping by images grew very early in the world, " and to worſhip without images was certainly the oldeſt " and beſt manner of worſhip. And, he ſays, they had a " ſacred account, or reaſon, of this practice: but that was " not to be revealed." Now as to the *Sicyonians*, a diviſion of the *Pelaſgi*, which was the firſt and general name for all the original ſettlers, their antiquity cannot be diſputed; for *Herodotus* ſays, in his *Polymnia*, that the *Greeks* affirm the people of this kingdom, *Ægialea*, were called *Pelaſgi Ægialenſes* before *Danaus* came into *Greece*, and before *Xuthus's* time, whoſe ſon *Jon* is fabulouſly ſaid to have given the name *Jones* to ſome of the inhabitants of *Greece*.

*Pauſanias*, in the beginning of his *Achaics*, ſhews us how the change of their name into *Jones*, and their removal firſt to *Athens*, and then into *Aſia Minor*, in the *Jonic* migration, happened; but the time of the beginning of the kingdom of the *Pelaſgi Ægialenſes*, under their king, *Ægialeus*, is 1313 years before the firſt vulgar Olympiad, as biſhop *Cumberland* mentions it, to be collected out of *Euſebius's Chronicon*, and *Caſtor's* Tables of their Kings, put out by *Joſ. Scaliger*; and is by the learned *Armah*, in his Annals, fixed to the year of the world 1915, about the middle of the third century after the flood. This was in the 259th year of the flood, and

by

by this time *Greece* was peopled with different ſtates from the loins of *Gomer*; who were, in general, called *Pelaſgi*, yet were diſtinguiſhed by theſe ſeveral appellations by *Greek* writers afterwards.

THE next diviſion of the *Pelaſgians* was in *Phlius*. This was an original dominion, called alſo *Arantia*, upon the borders of *Sicyonia*. And theſe were planted there much about the time of the *Sicyonians*, who were cotemporary with *Ninus*, or *Nimrod*, in *Aſſyria*, and with, or juſt after, *Miſraim* in *Egypt*.

*Arcadia* was another ſettlement, which was ſituated on the ſouth and ſouthweſt parts of *Ægialea*, about the middle of *Peloponeſus*. And this dominion muſt have been eſtabliſhed, as well as the foregoing, about the beginning of the *Sicyonian* kingdom. The famous biſhop, with whom I ſhall travel through part of this chapter, as well as with others of equal authority, tells us from *Pauſanias*, that the people of *Arcadia* were all *Pelaſgi*, and their country called *Pelaſgia*, before the time of *Arcas*, from whom the name of *Arcadia* was derived; and although he mentions a tradition out of *Aſius*, an old poet, that the earth brought forth *Pelaſgus* upon the high mountains of *Arcadia*, he adds, from his own reaſon, that there were other men there at that time, otherwiſe *Pelaſgus* would have had no ſubjects to reign over; and concludes, that they were *Pelaſgi* before *Arcas* was born. With poets nothing is more common than to embelliſh their poems with alluſions of this kind; and although *Pauſanias* diſcredited this, becauſe he took it in its literal ſenſe, yet I am inclined to believe that the poet, by ſaying the earth

brought forth *Pelaſgus*, alluded only to the *Pelaſgians* being the firſt people in *Arcadia*, ſettled after the flood: for there are authors who, when they could not riſe higher than ſuch and ſuch accounts, have ſuppoſed the inhabitants ſprung from the earth. But if *Dion. Halic.* in the latter part of his firſt book, be compared with *Pauſanias*, it appears that one *Atlas*, whoſe former habitation was on *Caucaſus*, was the firſt king in *Arcadia*; and *Appollodorus* ſays, that he was the ſon of *Japetus*, and brother to *Prometheus*, (with whom *Heſiod* agrees) and ſince *Diod. Sicul.* aſſures us, that the eldeſt *Prometheus* lived in the time of *Oſiris*, whom *Cumberland* has clearly proved to be *Miſraim*, the ſon of *Ham*, *Japhet's* brother, we ſhall perceive that *Arcadia* is intimated, by theſe writers, to be planted about the third generation after the flood, not long after the planting of *Egypt* by *Miſraim:* but the planters of it were called *Pelaſgi*, and not *Arcades*.

ANOTHER of the *Pelaſgian* ſettlements, as confeſſed by ſeveral authors, was in *Argos*, where *Dion. Halic.* affirms they were ſeated ſix generations before they removed into *Hæmonia*, or *Theſſaly*, and intimates that, in many men's opinions, they were ſprung out of the earth, near *Argos*. What a ſtrong proof of their being the very firſt inhabitants after the flood, in this place, is here intimated in this ſuggeſtion? and, if compared with the other anecdotes mentioned concerning the *Pelaſgi*, in other parts of *Greece*, it will naturally lead us to be of opinion, that the tradition of theſe *Aborigines* was handed down to the times of the change of their language into the *Greek*, and ſo taken up by their authors as early as they began to commit their

traditions to writing. This was alſo the caſe in the *Scythian* deſcendants of *Japhet*, *Magog's* iſſue, &c. in the *Northern* quarters; for, in the *Iriſh* annals, many things appear which were coeval with theſe accounts of *Gomer's* offſpring. It was his iſſue that over-run *Greece*, of whom we are now treating, and which the *Greek* hiſtorians knew little or nothing of in thoſe early times, no more than of many paſſages and tranſactions that happened by incurſions made from about *Thrace*, and other places north of *Greece*, by the early *Magogians*, or *Scythians*, long before *Abraham's* time, perfectly agreeing with Holy Writ.

IT appears, from the ſame author, that the *Pelaſgi* lived in *Hæmonia*, after their removing from *Argos*, ſix generations more, and were there driven out of that country, and ſcattered into ſeveral other neighbouring parts by the *Leleges* and *Curetes*, under the conduct of *Deucalion*.

Now the moſt ancient method of computing was by generations, and there were twelve generations between the firſt ſettling of *Argos*, by the *Pelaſgians*, and their being driven out of *Hæmonia* by *Deucalion*; and as *Moſes* and this prince are thought to have been cotemporaries, it is eaſy to ſee that theſe twelve generations included ſeveral hundred years, about 360; for the calculation of which, I refer the reader to biſhop *Cumberland*; and that the *Pelaſgi* were the *Gomerians*, comprehending the *Jonians* from *Javan*, the *Eliſhans* from *Eliſha*, his ſons, and ſo on of the reſt who firſt peopled the iſles of *Eliſha*, or *Greece*; and conſequently that *Jon*, the grandſon of

*Deuca-*

*Deucalion*, was not in *Greece*, till after the death of both *Abraham* and *Deucalion*, or about that time.

Now it cannot be doubted, from the nature of things, that the *Pelaſgians*, or *Gomerians*, founded their governments in *Greece*, as early as the iſſue of *Shem* and *Ham* did in the places to which they migrated, the former in the *Eaſtern* parts, and the latter in *Africa*, as *Egypt*, *Æthiopia*, &c. and alſo at the ſame time that *Magog*, *Gomer's* brother, with *Meſhech* and *Tubal*, founded theirs northward; and it is very clear that they ſpoke the language of their father in every part of *Greece* and *Scythia*, down to the time that *Deucalion* drove thoſe *Pelaſgians* out of *Hæmonia*, after having been ſettled there for ſix generations.

IT farther appears, from *Dion. Halic.* that the *Tyrſeni*, who ſettled near the *Pelaſgi*, were a different people, and deſcended from the iſſue of *Shem*, or *Ham*, having their own language and cuſtoms; and that the people, afterwards called *Crotoniatæ*, and *Placiani*, were ſprung from the *Pelaſgi*, ſtill retaining the language of their fathers, which they, in a very ſingular manner, preſerved whereſoever they were driven; even on the ſide of the *Heleſpont*; which gave occaſion to the mixed *Greeks*, mentioned before, to call them *Barbari*, becauſe, by this time, the firſt dialect, of what conſtituted the *Greek* language, was formed, and being compoſed of the original *Gomerian*, or *Pelaſgian*, and the intruded tongues of the *Phœnicians* and *Egyptians*, as hinted before, differed as much from this firſt language, as our *Engliſh* tongue does, at this time, from the *Saxon*, *Latin*, or any other of thoſe of which

which it is compoſed. Nor had they any more right to count the firſt a barbarous language, than we have to call the *Saxon* by that ignominious name.

THESE things are confirmed by the moſt anthentic authors, of the greateſt antiquity; and it is evident, as a proof of what I have now ſaid, from *Herodotus*, that the *Athenians* were a *Pelaſgic* nation, and had a language before they became *Helenes*, and changed it into the *Greek* tongue, which he called barbarous.

IN comparing ſome of theſe things cited from *Dion. Halic.* with the words of *Herodotus*, in his *Clio*, we may obſerve, among other things, that probably ſome *Pelaſgians* paſſed into *Greece* from about the *Heleſpont*, where the former author ſays they dwelt; and, in ſome time, paſſed into *Italy*, leaving ſome of their people about *Placia* and *Scylacis*, retaining their own original language at the time that *Herodotus* wrote. But that thoſe who went into *Italy*, in time, learned other languages among the colonies into which they were diſperſed. However, it is allowed that the numerous *Crotoniatæ* ſtill ſpoke their own ancient language to the time of *Herodotus*. And *Dion. Halic.* teſtifies, that it was not long before his time, they became changed into a *Roman* colony; and *Herodotus* openly declares, that the language of the *Pelaſgians* was an eſtabliſhed tongue, both before and after the time of *Deucalion*.

THE authorities are many that prove the antiquity of the *Pelaſgi*, both the *Sicyonians* and *Ægialenſes*, &c. and theſe are not only from the pagan authors, but alſo many of the fathers, who themſelves had authorities before them,

which

which were long ſince loſt; and theſe are enumerated by biſhop *Cumberland*, whoſe lights, thrown upon the dark paſſages of remote antiquity, ſhine very bright in all his ſuggeſtions; to which I refer the reader; but in order to do him due honour, and greatly to aſſiſt my own plan, I cannot omit tranſcribing from him a paſſage or two more, both intereſting and very remarkable:

"The *Grecians* (ſays he) that knew there was a king-
"dom, in their country, of theſe *Pelaſgi Ægialenſes*, co-
"temporary with that of the *Aſſyrians*, under *Ninus*,
"would have taken it ill, if the Chriſtians had not taken
"notice of it in their chronologies; eſpecially conſider-
"ing, that though it was but a ſmall kingdom at firſt, yet
"it ſpread itſelf by the *Pelaſgi* afterwards into *Theſſaly*
"and *Macedonia*, and from thence grew into a great em-
"pire, by the conqueſts of *Alexander*; not to mention
"that the *Pelaſgi* had alſo a great intereſt, in proceſs of
"time, in *Italy*, and conſequently in the *Roman* empire."

These anecdotes, I hope, are ſufficient to corroborate my opinion of the origin of the people and languages of *Europe*; and to ſtrengthen the chain I have formed in this little work, that leads to the true knowledge of their progreſs. I ſhall only add to this chapter, from this ſame reverend author, ſo often mentioned, ſome of the names of the principal patriarchs of *Moſes*, as they were called by the *Greeks*, when they were deified by their ſucceſſors, as well as of ſome of their wives and daughters, who were celebrated as deities alſo by the firſt idolaters, the *Egyptians*, which will ſtill add to the due comprehenſion of ſeveral parts of this hiſtory.

While

WHILE the people, who were deſcended from *Japhet* and *Shem*, were enjoying the bleſſings conferred on them by their father, in ſpreading themſelves over thoſe countries already mentioned, and perſevering in the patriarchal worſhip of the TRUE GOD; the children of *Ham*, the *Canaanites*, were reviving the moſt rank idolatry, which had made ſo much progreſs in the world, from *Cain* down to the deluge; and which conſiſted chiefly in deifying their anceſtors, and offering them divine worſhip. And this came to be ſo much increaſed by the time that *Egypt* and *Phœnicia* were well eſtabliſhed into kingdoms and governments, that wherever the people of theſe two parts of the world had any influence, their gods became numerous, and their temples many and magnificent. They had loſt all that heavenly influence, which the great BEING is pleaſed to confer on thoſe who are his true worſhippers; and were abandoned to their own wicked imaginations, making gods for themſelves, and then fooliſhly adoring them. They envied the ſons of *Japhet* and *Shem*, and oppoſed their religion to that of theſe patriarchs, and while the former were migrating to greater and greater diſtances northward and weſtward, in the enjoyment of the pure worſhip of GOD, the *Phœnicians* and *Egyptians* were invading the *Pelaſgi*, from whom their brethren went, and, by degrees, introduced their ſuperſtitions, either by force or ſtratagem, to the intire ſubverſion of the patriarchal ſyſtem in *Greece*; and therefore they gradually came to idolize their fathers, even up to *Japhet*, and built temples to them alſo. But the true worſhip was brought to *Britain* and *Ireland* by the *Gomerians* and *Magogians*, as

well as to the *North-weſt* quarters by the people of *Togarmah*, and remained pure, for many ages, in thoſe places ſo remote from theſe ſcenes of action, in thoſe kingdoms that were firſt eſtabliſhed. We ſee idolatry began very early in *Greece*, and that after its eſtabliſhment there from *Egypt* and *Phœnicia*, it overtook, at laſt, the true religion in every corner of the earth, and ſubverted it; except in *Shem's* line, in which it was moſt wonderfully preſerved, and confirmed, in *Abraham*. Hence it will be eaſy to conclude, that *Britain* and *Ireland* were inhabited before it was corrupted in the iſles of *Eliſha*; and it amounts to a proof, that they were among the firſt that were driven out of their own country, who arrived in our iſlands, long before the irruption made upon them by *Deucalion*, becauſe they long continued to worſhip the TRUE GOD, as it is recorded in the annals of *Ireland*, in theſe kingdoms, before idolatry overtook them from the continent.

THAT there was a very early correſpondence by ſea, between the *Greeks* and the *Britons* and *Iriſh*, is very probable, if not certain, from a remarkable anecdote, which ſtrongly points out among them, that they were, at length, worſhippers of *Bel*, or *Baal:* now the idol *Baal*, which the *Greeks* afterwards called *Bell*, was worſhipped by the houſe of *Ahab*, and he began his reign 918 years before *Chriſt*. The *Babylonians* worſhipped, under this name, the ſtars and hoſt of heaven; or ſuch heroes as they paid divine worſhip to. The *Phœnicians* adored the ſun under that name and *Moloch*; and this idol-name was worſhipped all over *Syria*; to whom they made fires as a part of their ceremonies.

ceremonies. Now the firſt day of *May* was probably the time of that feſtival, when the great fires in this worſhip were made, or about that time of the year.

IN *Ireland*, the firſt day of *May* is celebrated with great rejoicings, by all theſe original people, throughout the kingdom; and they call *May* day, *Bealteine*, *Beltine*, or *Balteine*, the meaning of which is the fire of *Baal: teine*, fire; *Beal*, or *Bel*, *Baal: La Bealtine* is *May* day. In celebrating this feſtival, they riſe at break of day, and a multitude together go out of the town, or village, to the neareſt wood, or grove, and there cut down the talleſt and ſtraiteſt young tree cloſe to the ground; and bear it upon their ſhoulders, with muſic before them, and boughs of trees in the hands of the reſt, men and women ſinging and dancing; till they have erected the tree in an open place, and adorned it with flowers. The burden of their ſongs tending to the bringing home the ſummer, a *Saxon* word, which the *Engliſh* language now owns, and is derived of the ancient *Pelaſgic* word *ſamrha*, from which the *Saxons* took it, and which generally terminates every verſe of their ſong, in words like theſe:

"We ourſelves have brought the *ſamhra* home."

IT is evident, that originally fire was a part of the apparatus for the celebration of that day; for there remains a cuſtom among them of kindling a fire, on that day, in all their houſes. And the people, who are ever hoſpitable and neighbourly to one another in all reſpects, often go to borrow ſome fire of their neighbours to kindle their own, when the time comes for providing their dinners; but, on *May* day, they will by no means let a ſpark of fire

be carried away from their houſes, upon any account whatſoever; being the day of the fire of *Baal*: and this they retain at this time, though they have been converted to Chriſtianity above thirteen hundred years; and, indeed, many more of the pagan cuſtoms, which they have in like manner retained, and blended with the Chriſtian religion.

IT is alſo clear, that they were in ancient times in the worſhip of the heavenly bodies; for, to this day, they pay great reverence to the new moon, at the inſtant they firſt ſee her; croſſing themſelves, while they are bowing, or dropping a curtſy to the moon.

Now, notwithſtanding they, and the *Gomerians* in *Britain*, were in the worſhip of the TRUE GOD, for ſeveral centuries, yet the rites of idolatrous worſhip followed them afterwards, by the commercial intercourſe that was carried on very early from *Greece* to theſe iſlands.

WHATEVER has been lately wrote concerning the mythology of the ancients, has been extracted from many authors, who themſelves had ſcarce any aſſiſtance that could well be relied on, and were therefore obliged to publiſh their own conjectures; indeed they found many anecdotes ſcattered among old authors, and endeavoured to connect them; but with much uncertainty: till biſhop *Cumberland*, who ſeems to have been the moſt fit for ſuch abſtruſe inquiries of any author that ever wrote, being anxious to know by what means idolatry over-run the world, was reſolved to examine *Sanchoniatho*, who, he imagined, had given the oldeſt account of theſe matters. Now ſeveral very learned men, for want of that genius which

which *Cumberland* was maſter of for theſe purpoſes, thought that old author a mere inventer of lies; and therefore were never able to obtain thoſe lights that our prelate found in him, and which he only with amazing ſagacity diſcovered, and reconciled to the *Moſaic* account.

HE ſaw plainly, that this fragment was a profeſſed apology for idolatry, and that it contained a very open conceſſion, that the gods of the Gentiles had been all mortal men; which, indeed, their prieſts would have induſtriouſly concealed; and he tranſlated it from the firſt book of *Euſebius de Præparatione Evangelica*; and ſtudied it with no other view, than as it led to the diſcovery of the origin of idolatry. He ſpent ſome time upon it, before ever he had a thought of extracting from it any footſteps of the hiſtory of the world, preceding the flood. Now, according to the Reverend Mr. *Payne*, his Lordſhip's domeſtic chaplain, in his preface to this part of the works of that learned man, the firſt hint given him was from this paſſage:

Ισιρις ἀδελφὸς Χνᾶ τᾶ πρώτᾳ Φοίνικι.

*Iris*, the brother of *Chnaa*, the firſt *Phœnician*.

THIS faithful publiſher of his learned biſhop's works, after he has, with decent regard, run over ſome anecdotes of the pious life of that great man, goes on thus:

"THE firſt *Phœnician* was indiſputably *Canaan*, whoſe "poſterity peopled that country; his name in the *He-* "*brew* is often writ *Chnaan*; that the *Egyptian* king, "called by the *Greeks Iſiris*, was brother to him, was "ſomething new. The next ſtep was to find that *Miſor*, "in *Sanchoniatho*, was *Miſraim* with *Moſes*. *Miſraim*

" was the name of a people, like *Ludim*, *Philiſtim*, *Caph-*
" *torim*, &c. The ſingular number, and the proper name
" of the man, was *Miſor*; in this there is not much diffi-
" culty, nor that *Miſor* (from whence comes *Miſraim*)
" was the brother of *Canaan*. It is a greater to make
" *Miſor* the ſame man with *Iſiris*, though it is done
" without much force: M, in *Hebrew*, is a ſervile letter,
" often omitted; leave it out, the name is *Iſor*; add to
" this a *Greek* termination, which *Greek* authors always
" do to *Eaſtern* names, it is *Iſoris*, and by the ſmall
" change of a vowel, *Iſiris*. The next obſervation was,
" that *Miſor*, or *Iſiris*, is placed, by *Sanchoniatho*, about
" the diſtance of twelve generations from *Protogonus*, the
" firſt-produced man, and *Miſraim* is undoubtedly in the
" twelfth generation from *Adam*.

" OUR author then proceeded to collect, that *Proto-*
" *gonus* was *Adam*; what name *Sanchoniatho* called him
" by, we know not, it was probably by ſome *Eaſtern*
" name, ſignifying the firſt created man, which *Philo*
" *Biblius* tranſlates *Protogonus*, by a *Greek* word of the
" ſame import.

" *Æon*, and *Protogonus*, are the two firſt mortals;
" *Æon* our author conjectures to have ſome affinity to
" the name *Eve*. *Æon*, adds *Sanchoniatho*, *firſt gathered*
" *food from trees*. What can this be but an alluſion to
" *Eve's* eating the forbidden fruit?

" FROM *Protogonus* and *Æon* (ſays *Sanchoniatho*) de-
" ſcended *Genus*; you cannot well make any other *Greek*
" name of the *Hebrew Cain*, than Γένος. Hence our au-
" thor proves, that *Sanchoniatho* preſerved the hiſtory of

" the

" the idolatrous line of *Cain*, as *Moſes* did that of *Seth*,
" who were the worſhippers of the TRUE GOD.

" WHO the men were whoſe names are preſerved by
" *Sanchoniatho* in the ſucceeding generations, we know
" not; their memory periſhed with the flood. But in the
" twelfth generation from *Æon* and *Protogonus*, we find
" *Miſor*: and *Miſraim* is in the ſame diſtance from *Adam*
" and *Eve*. Here again we are got within our know-
" ledge. But we have not, in *Sanchoniatho*, one word about
" the deluge. What wonder is it we ſhould not? *Sancho-*
" *niatho* was an idolater; he writes avowedly a defence,
" or apology, for idolatry. The deluge was a judgment
" on the idolatrous world, and ſwept it away. The wor-
" ſhipers of the TRUE GOD gloried in this, and reproached
" the heathens with it. No wonder then that they were
" deſirous to conceal ſuch a matter of ſhame to themſelves.

" *Cronus*, who makes the great figure in this hiſtory, our
" author ſuppoſes to be *Ham*; and brings good vouchers
" for his opinion from antiquity. Conſequently there-
" fore *Ouranus*, the father of *Cronus*, muſt be *Noah*.
" *Ham*, among the ſons of *Noah*, was the man of ambi-
" tion, and the reſtorer of idolatry after the flood. How
" long he lived, we know not: we are aſſured by *Moſes*,
" that his brother *Shem* lived 502 years after the flood.
" *Ham*, in all probability, lived long, though perhaps not
" ſo long as that religious and peaceable man, *Shem*.
" He deſired to make his ſons great: therefore, beſides
" *Canaan*, who peopled *Syria*, two others of his ſons,
" *Cuſh* and *Miſraim*, were the founders of two great em-
" pires, the *Aſſyrian* and the *Egyptian*. *Sanchoniatho*
" repreſents

" repreſents him as a ſort of univerſal monarch, travelling " over the world to plant colonies. He intimates, that " he out-lived *Miſor*, *(Miſraim)* and ſettled the ſon of " *Miſor*, *Thoth*, the great *Hermes* of the *Egyptians*, in " the kingdom of *Egypt*. From the records left by this " *Thoth*, *Sanchoniatho* collected his hiſtory, and with him " this fragment ends.

" WHERE *Sanchoniatho* ends, *Eratoſthenes* begins: the " two firſt kings in his catalogue are *Menes* and *Athothes*. " That *Menes* was the firſt king of *Egypt*, and the ſame " man with *Miſraim*, is, I think, allowed on all hands. " *Athothes* is plainly the ſame name with *Thoth*. *A* is ar- " bitrarily prefixed, or omitted. He is called indifferently " *Thoth* or *Athoth*, *es* is only the *Greek* termination.

" *Eratoſthenes* was the learnedeſt man of his time, a na- " tive of *Cirene*, bordering on *Egypt*, librarian to *Ptolo-* " *mæus Euergetes*, had greater opportunities and helps, " for ſearching the *Egyptian* records than any other man. " The prieſts of *Egypt* had ever been in a combination to " relate extravagant and incredible accounts of their kings, " thinking thereby to aggrandize their monarchy. *Era-* " *toſthenes* went with a deſire to find out the truth. The " names of the firſt 38 of his catalogue of the kings of " *Thebes* in *Egypt*, are preſerved; they are a ſucceſſion for " the ſpace of 1055 years. *Nilus*, the laſt king but one " of this liſt, is ſuppoſed to have lived about the time of " *Troy*. *Dicæarchus*, a learned hiſtorian, cotemporary " with *Ariſtotle*, ſays, that from this *Nilus*, to the begin- " ning of the Olympiads, were 436 years.

" THIS

"THIS account has an air of probability; it places "*Menes* about 1400 years before the Olympiads, near "200 years after the flood, and it agrees well with the "*Moſaic* hiſtory.

"WE have, by this means, a ſeries of profane hiſtory, "from the firſt man to the firſt Olympiad, agreeing with "the Scripture. *Sanchoniatho* begins his hiſtory with "*Protogonus (Adam)* and brings it down to *Thoth*, the "ſecond king of *Egypt*. *Eratoſthenes* begins his catalogue "with *Menes (Miſor)* and *Athothes (Thoth)* which is "connected with the Olympiads.

"THIS is what I take to be an improvement on the "ſubject; a diſcovery that has hitherto eſcaped the in-"quiſitiveneſs of all other learned men."

THIS quotation, from a man who was well acquainted with the biſhop's views and genius, muſt have great force in confirming the real ſenſe of what that heathen's, *Sanchoniatho's*, true meaning was; and the ſagacious methods he made uſe of to inveſtigate the matter of his fragment, when he was firſt ſtruck with the hint, mentioned above, ſoon broke through the difficulty and obſcurity that ſeemed, at firſt ſight, to veil it.

ONE part of the conſideration, that opened the way to his enquiry, was, that becauſe thoſe who were deified in one place, were not owned with the ſame honour in all places, and ſome of their relations were ſtill known, and not deified any where, he thought the difficulty of finding out their gods not altogether inſuperable. "Thus, "(ſays he) in that place from *Eupolemus*, which I before "quoted from *Euſebius*, *Canaan* not being any where

" deified, his name is left unchanged; and his being owned " the ſon of *Cronus*, leads us to know that *Cronus* is *Ham*, " who was his father. And ſo *Meſtraim's*, or *Miſraim's* " ἀποθέωσις, being not ſo much regarded at *Babylon*, left " his name unchanged there; which was a key to let me " into this whole hiſtory, ſtill taking it in conjunction " with divers other things.

" THIS obſervation, ſays he, gives a ſatisfactory account " why all the deified perſons, we meet with in this hiſtory, " are found under other names here than in *Moſes's* books: " *Elioun* for *Lamech*, *Ouranus* for *Noah*, *Cronus* for " *Ham*, *Iſiris* or *Oſiris* for *Miſraim*, *Sydyc* for *Shem*, &c. " yet their natural relations, fathers and children, owned " in this hiſtory, are certain marks which determine them " to be the ſame perſons: for the ſame reaſon, *Protogonus* " muſt be *Adam*. No other perſon can be the firſt man, " and be juſt ten generations before *Noah*."

THESE judicious obſervations, by which this great man found ſo many intereſting truths, were ſeconded by others, relating to a compariſon of what *Sanchoniatho* delivers concerning the times of certain of his deities, with the line of *Shem*, which was the particular care of *Moſes*. He therefore lays it down as a poſtulate for his foundation, that the ſons of *Cain* may be rationally concluded, in their ſeveral ſucceeding generations, to live about the ſame number of years before the flood, that the ſons of *Seth's* line attained to; and in like manner after the flood, that the deſcendants from *Ham* and *Japhet* lived about as long as the deſcendants of *Shem* downwards to *Abraham's* time, or farther, to the time of the deliverance from the *Egyptian* bondage.

" THIS

" THIS poſtulate is rational, ſays the biſhop, becauſe " we find juſt ten generations in *Cain's* line recorded by " our *Sanchoniatho*, to reach to the time of *Ouranus*, or " *Noah*; and an eleventh generation ſuppoſed by him " ſynchronal to *Cronus*, or *Ham*; and beſides, it has " been always agreed that ſuch temporal favours, as length " of life, are diſpoſed of by Providence much alike, to the " good and to the bad.

Now though this heathen author, in his fragment, intended only to record the line of *Ham*, in order to aggrandize the idolatrous religion, which he profeſſed himſelf, and very likely was as willing to conceal every thing that related to the TRUE GOD, as *Hermes* or *Thoth* was, whoſe theogony he followed, as copied by the *Cabiri*, who were the amanuenſes of that prince; yet he has juſt mentioned the two brothers of *Ham*, *Shem* by the name *Sydyc*, and *Japhet* by that of *Nereus*; this latter he mentions, in a very brief manner, as having concerns in the affairs of *Ouranus*: affirming, that this line was not derived from *Cronus*, but that it was cotemporary with him. He intimates, that this *Nereus* was the firſt of his line; that from him *Pontus* deſcends, with whom *Typhon* is joined: from *Pontus* deſcends *Poſidon*, whom the *Latins* call *Neptune*, and a famous woman for ſongs, called *Sidon*. It is well proved from Scripture, and the ſtrongeſt reaſoning by our biſhop, that this *Nereus* is *Japhet*, and the others his deſcendants, to whom I refer the reader; my buſineſs being only to ſhew briefly how the names given by the *Greek* writers to the patriarchs, may be known to ſignify the ſame whom *Moſes* calls by the Scripture names,

to the further elucidation of what is intended in this work.

THUS far, I flatter myſelf, this end is thoroughly anſwered, as to what regards the firſt patriarchs; and it would ſeem ſufficient to ſatisfy every candid enquirer into antiquity, that the connection I have made, in this arduous reſearch, is unravelled in a manner, which indeed is hardly to be doubted; becauſe the authorities are good, and the deductions from them natural and eaſy. But as, in matters of ſo high antiquity, too much cannot be ſaid in confirmation of the above chain of hiſtory, there is yet a number of anecdotes concerning ſome of the ſucceſſors of the firſt patriarchs, which I ſhall now draw from both ſacred and profane hiſtory, of no leſs credit than thoſe I have already produced, on their accounts.

IT will, however, be neceſſary firſt to return to our enquiry after the *Pelaſgians*, ſince we have begun with them in this chapter. Too much cannot be offered to the reader upon their account, becauſe they will become principal evidences, for the truth of what we imagine to be the ſtate of the caſe, with reſpect to the origin of the languages of *Europe*: and by proving that both *Celts* and *Scythians* were firſt *Pelaſgians*, we ſhall be able to aſcertain what is offered in a future chapter, that the *Gomerians* and *Scythians* or *Magogians* ſpoke the ſame language, though there is now ſome ſmall difference in its preſent ſtate in *Ireland*, *Scotland* and *Wales*.

THE *Phœnicians* and *Egyptians* began very early to attempt ſending colonies to neighbouring countries; and as they both ſprung from the ſame anceſtors, the ſons of

*Ham*, they muſt have had much the ſame œconomical diſpoſitions to improve their commercial and other intereſts. Maritime countries ſeem to be the firſt objects of their intentions; and where could they find any places ſo likely to anſwer their ends, as the iſles of *Eliſha*, *Greece*, now inhabited by the *Pelaſgians*, the iſſue of *Gomer*, and many of the deſcendants of *Magog*.

WE are informed, by *Strabo* and *Dion. Halic.* that they ſent colonies thither, and began to diſturb the *Pelaſgians* two generations, or ſixty years, before the wars of *Troy*; and from that time continued to intrude, by ſucceſſive numbers, till they had well nigh replaced the original inhabitants, and had ſubdued the maritime parts. It was then they became a mixed people, conſiſting of *Pelaſgians*, *Phœnicians* and *Egyptians*; and from that time the *æra* of the *Greek* tongue may be dated. All was *Pelaſgian* before the incurſions of *Phœnicians* and *Egyptians*, and the gradual combination of the languages of theſe with the *Pelaſgian* begat the *Greek*, called afterwards the *Helenian* tongue, in complaiſance to *Deucalion's* ſon, who, at his arrival there, found this language forming; while the *Pelaſgians* enjoyed their own, unchanged, in the other parts of *Greece*, *Aſia Minor*, in the country of the *Trojans*, *Scythia*, and all the neighbouring iſlands in the *Mediterranean Sea*, and all over *Thrace*, &c.

IT may, from hence, be eaſily ſeen, that the people of all theſe countries were the ſame, deſcended from *Japhet*, through *Gomer*, *Magog*, and his other ſons, and ſpoke the ſame language whereſoever they dwelt, until the incurſion mentioned into *Greece*, which was, in time, called *Celtic*, *Gauliſh*, &c. *Thucyd.*

*Thucyd.* ſays, that the *Pelaſgians* were a numerous people, ſpread far and near before the age of *Hellen*, the ſon of *Deucalion*, and *Strabo* ſays the ſame; *Theſſaly* was firſt called *Pelaſgia*, ſays *Steph. de Urb.* and *Scholion Apollon.* that the *Pelaſgians* were a barbarous nation, who inhabited *Theſſaly* and *Argos*; *Heſychius* ſays, the *Pelaſgians* are *Theſſalians*, and *Homer* places this people in *Theſſaly*.

THE teſtimonies are innumerable that argue for the univerſality and antiquity of the ancient *Pelaſgians*, not only in *Greece*, but in every country round them, as well iſlands as on the continent; that the *Thracians* were inhabitants in *Greece* from the very beginning, and the people which were called the *Biſaltes*, *Creſtones*, *Edones*, and particularly the *Pelaſgians*, were counted *Tyrrhenians*, ſome of whom dwelt in the iſle of *Lemnos*, and in the territory of *Athens*; and as the three firſt of theſe were *Thracians*, the *Pelaſgians*, who were forced away by the *Phœnicians* from the maritime places, retired to them as to their own friends and relations. *Strabo* has it, that the *Thracians* were the firſt inhabitants of the iſle of *Lemnos*, and that they paſſed over from the continent; indeed he might have as well called them *Pelaſgians*, for they were the ſame people, ſpeaking the ſame language, though they were called *Sintiens* upon that iſland; nor was there any other iſland of any note in that part of the *Mediterranean Sea* but was firſt peopled by the *Pelaſgians*; and theſe were the inhabitants that occupied the iſland of *Crete*, even when *Lycurgus* went thither to collect his laws, and all theſe were afterwards called *Celts* in the ſouthern and ſouth-weſt quarters of *Europe*, to which they migrated,

whilſt thoſe of the northern and north-weſt quarters were afterwards known by the name of *Scythians*, &c.

BUT the *Pelaſgians*, in ſome time, returned and regained a part of their ancient country, ſettling themſelves in *Peloponeſus*, according to *Herodotus*, and were then called *Dorians*, and the moſt famous of them *Lacedemonians*, whom *Pezron* mentions as *Celts*. *Strabo* ſays, that a great part of *Greece*, eſpecialy *Macedonia* and *Theſſaly*, was inhabited by the *Barbari*, particularly *Thracians*, *Illyrians* and *Epirotians*; and *Herodotus* ſays, that the *Macedonians* were refuſed admittance in the Olympic games, becauſe they were of the *Barbari*.

WHEN the *Greeks* became a nation of ſome power, though they firſt were but inconſiderable, (which I ſhall endeavour to ſhew in a future chapter from *Herodotus*) they always were ſo extreamly partial to themſelves, that they took every ſtep in their power to diſtinguiſh themſelves as a ſuperior people, and to diſgrace the neighbouring nations, who were all *Pelaſgians*, though under different denominations. This appears ſtrongly in *Homer's* catalogue of the allies of the *Trojans*, who were all *Pelaſgians* of ſeveral denominations. Theſe were *Dardanians*, *Theſſalians*, *Thracians*, *Peonians*, *Paphlagonians*, *Eneſians*, *Myſians*, *Phrygians*, *Meonians*, *Carians*, &c. and fought for the *Trojans*, their ancient relations and fellow *Pelaſgians*; and their enemies were the new inhabitants of *Greece*, a mixed people, who made war with them, not more on account of the rape of *Helen* than to get poſſeſſion of the territories of *Troy* (which was ſo well ſituated for commanding the paſſage from *Europe* into *Aſia*, and

and claiming the dominion of the ſea) and to confine the *Trojan* ſhips in the *Pontus Euxinus*.

THESE notices, from ſo many ancient authors of great credit with the learned, would perſuade us that the *Greek* tongue is a mixture of *Pelaſgian*, *Phœnician* and *Egyptian* languages: but if theſe were not ſufficient for our purpoſe, we do not want many others, as powerful anecdotes, to prove it in the ſequel. However, we are joined in this opinion by *Pelloutier*, an author of note and reſpect, who, in his firſt volume, page 80, rejoices that M. *Fourmont*, the elder, a man well qualified for judging of matters of this kind, is of the ſame opinion, from whom he quotes the following paſſage, ſpeaking of a *Greek* lexicon compoſed by him: "I ſeek (ſays he) "the origin of the *Greek* tongue in this work, that is, "the *Greek* words which are truly primitive, by which "I reduce this language to leſs than 300 words, ſome "of which are of *Thrace* and other neighbouring people, "and others of the *Phœnicians*, or, in general, of *Oriental* "tongues; all by an eaſy derivation, and to be under-"ſtood by the whole world."

CHAP.

## CHAP. V.

*Of ſeveral heroes who were the ſubjects of* Grecian *hiſtory: of* Nil, Belus, Sihor, Oſihor, Toth, Ogmius, *and others*; *of* Seſoſtris; *whether the above were different names of him? Surpriſing agreement between the* Iriſh bards, *or* filids, *and other hiſtorians*; *of* Mileſius, *and his genealogy from* Japhet; *of* Phenius, *grandſon of* Magog; *his tranſactions in* Scythia *and* Shinar; *his ſon's paſſage into* Egypt, *and the migration of his iſſue into* Spain, *and thence into* Ireland; *whether* Sheſhac *and* Seſoſtris *were the names of the ſame hero*; *of the* Gomerian *and* Scythian *philoſophy*, *&c.*

IT is, in an enquiry concerning the firſt invaſion of *Ireland*, from *Spain*, that we ſhall be able to trace out ſeveral of the heroes, who were the ſubjects of *Grecian* hiſtory; but who were treated of with much uncertainty, and whoſe true characters were ſo blended with fabulous accounts, that the beſt hiſtorians, ancient or modern, were not able to ſatisfy the curious in antiquity about them.

LET us ſee, then, how the ſtories of ſeveral famous men are treated by authors, and endeavour to clear up what they were either ignorant, or in doubt of; our great Sir *Iſaac Newton*, in his Chronology, in ſpeaking of *Seſoſtris*, ſays, that when the *Phœnicians* were ſcattered

and ſettled in ſeveral countries bordering on the *Mediterranean Sea*, the great *Egyptian Seſoſtris* began his conqueſts, ſubjecting many countries to his arms, and, at length, conquering *Spain*, in the weſtern extremity; which *Lucan* ſpecifies thus: "venit ad occaſum, mun-"dique extrema, *Seſoſtris*." Sir *Iſaac* appears to have miſtaken ſome things in this inquiry into the exploits of that great hero, which ſhall be taken notice of by and by. He mentions the names of ſome, as the *Greeks* delivered them, and theſe are *Nil*, *Belus*, *Sihor*, *Oſihor*, *Toth*, *Ogmius*, and others; who are ſaid to have ſpread their fame all over the world, but yet believes that theſe were only different names given to the great *Seſoſtris*, in the various countries he ſubdued; according to the obſcure and fabulous accounts of authors. Now, in clearing up this miſtake, we ſhall be ſupported by the coincidence of records, which, while they explain the true names of theſe perſons, and the genuine accounts of their tranſactions and travels, are themſelves corroborated by what they reciprocally verify, in many reſpects, however obſcurely delivered by the *Greeks*; and ſhew clearly, that theſe were not the appellations of one *hero*, but the proper names of ſeveral; nor all *Egyptians* by birth, but ſome of them true *Scythians*, the offspring of *Magog*. So that as we have come at the truth in reconciling the names given to the patriarchs by both profane and ſacred hiſtory, in the former chapter, we ſhall likewiſe be acquainted with the true *Scythian* names of theſe heroes in this.

THE records that have preſerved the real accounts of them, are the works of the *filids*, or *fileas*, the poets, who were

were preſent with the *Mileſians*, when they went into *Ireland* from *Spain*; and who dwelt with them in *Spain*, and were the ſucceſſors of theſe bards, who always accompanied thoſe heroes in all their fortunes and viciſſitudes, from the beginning; for, as I ſhall by and by ſhew, the bards and antiquaries were conſtantly eſtabliſhed, and the ſons ſucceeded their fathers, in thoſe offices, throughout the whole race of the ſons of *Japhet*; and their buſineſs was to take exact accounts of all tranſactions, as well as genealogies: nor can any nation boaſt of poſſeſſing ſuch records, this day, but the kingdom of *Ireland*. Theſe alone were what Sir *Iſaac* wanted before him, to compleat and aſcertain what his wiſe ſuggeſtions led him to the brink of, in the courſe of that part of his chronology.

LET us, however, preſent our readers with the comparative view of what he and others have delivered, and the naratives of the *Magogian* or *Iriſh ſilids*; which will have an amazing effect in clearing up the affairs of theſe heroes; and will lay open the proper names of them in the *Magogian* language, which the *Greeks* have altered, as their cuſtom was, by additional terminations of their own; with the ſame arbitrary liberty, which the *French* take at this time, in ſinking the terminations of *Greek* and *Latin* names in general.

WHERE accounts of authors are doubtful, or through ignorance perhaps, treated as fabulous, the only reſource that can be had, is to be ſought for in parallel anecdotes; and if theſe are found coinciding cloſely with matters ſo diſcountenanced, it is ſufficient to give them new credit, and to quote them upon every proper occaſion.

To be well acquainted with what has been handed down by thoſe *filids*, or *bards*, in the *Pſalter of Caſhel*, and the *Leauber Gabala*, as well as others, now extant, would be the beſt qualification to read what Sir *Iſaac* has given in his book, mentioned before, as well as other modern authors; the facts are very ſtriking, and the ſimilarity of circumſtances amazing; and his connections, however miſtaken and diſagreed to by other chronologiſts, are made manifeſt, by theſe filids, in a more clear light; which were clouded by the *Greeks*, and, in their veiled condition only, taken up by him, as well as other ingenious men.

To proceed then to the comparative conſideration of theſe authors, and the bards of *Ireland*; *Newton* has it, that "a colony of *Iberians*, from the borders of the *Euxine* "and *Caſpian Seas*, ſettled anciently in *Spain*, and gave "the river *Iber* its name, and were in poſſeſſion of that "kingdom;" and he is ſupported in this by *Virgil*, *Ruævus* and others. The filids write, "that the *Iberian* "*Scots*, or *Scuits*, (the *Scythians)* a people bordering on "the *Euxine Sea*, were driven away, by wars, from their "country, and after many great adventures and viciſſi-"tudes, ſettled at laſt in *Spain*."

*Buchan*. *Ware*, *Ward* and others ſay, "A colony of "*Spaniards*, or *Scythians*, by the name of *Scots*, ſettled "in *Ireland* in the fourth age of the world." *Nennius* and *Henry of Huntingdon* ſay the ſame thing, the former of which computes the fourth age of the world to be from *David* to *Daniel*, or the *Perſian* empire. The bards ſay, "that *Kinea Scuit* (the *Scots)* and the poſterity of *Eber*

" *Scuit* (the *Iberian Scots)* were a colony of *Spaniards*, " who ſettled in *Ireland* about a thouſand years before " CHRIST." *Strabo*, and the Univerſal Hiſtory, think, " that the *Phœnicians*, who were the firſt propagators of " learning in *Europe*, carried on an early intercourſe and " commerce with the *Iberian Spaniards*." The bards ſay, " that the ancient *Iberian Scots* learned the uſe of " letters, on the continent, from a celebrated *Phenius*, " from whom they took the name of *Phœnicians*." *Newton*, in ſeveral places, ſays: " *Nil*, *Belus*, *Sihor*, *Oſi-* " *hor*, *Toth*, *Ogmius*, &c. were famous *Egyptian* warriors, " who acquired great fame by their glorious actions and " enterprizes." The bards ſay, " that *Niul*, *Bileus*, *Sru*, " *Aſru*, *Tait* and *Ogaman*, were mighty, and famous in " *Egypt* and ſeveral other countries." Theſe are the proper *Magogian* names, which the *Greeks* changed as above. *Newton* ſays: " the *Egyptian* conqueror of *Spain* " got the emphatical name of the *Hero*, or *Hercules*." The *filids* ſay, " a great *hero*, famous in *Egypt*, got the " name of *Golamh*, and *Milea Eſpain*, that is, the *con-* " *queror*, or *hero*, of *Spain*." *Newton* every where ſays: " *Nil*, *Sihor*, *Oſihor*, &c. ſucceeded the *Phœnicians* in " cultivating and inſtructing ſeveral nations." Theſe *filids*, or *bards*, ſing, " that *Niul*, *Sru*, *Aſru* and others " ſucceeded *Phenius* in teaching the uſe of arts and letters." And this will be made more clear by and by, in tracing theſe great men, in the very places, where they did really give thoſe inſtructions, as delivered by the *Iriſh*, or *Magogian* records; which I do not purſue here, to avoid the interruption of this compariſon of hiſtory. *Newton*,

page

page 98, ſays: "in the days of *Hercules*, or the *Egyp-* "*tian* conqueror of *Spain*, a great drought is reported to "have burnt up a great part of the ground." The filids ſing, that "the conqueſt of *Spain*, together with a great "drought, which happened at the ſame time, forced the "*Iberian Scots* to fly into *Ireland*." This arid ſtate of the air, which affected the greateſt part of *Europe* and *Aſia*, at that time, gave occaſion to the fable of *Phaeton's* having burnt up the earth, by his arrogantat tempt to conduct the chariot of the *ſun*. *Newton* has it, "that the "*Hercules* or *Hero* of *Spain*, is reported to be the ſon of "*Belus*." The bards ſay, "*Milea Eſpaine*, or *Hero* of "*Spain*, was the ſon of *Bileus*;" and it appears ſo upon the genealogical table of *Mileſius*, of which more hereafter.

IF we were to take the trouble of going on further in theſe comparative inquiries, we ſhould be able to fill a conſiderable volume, with ſuch agreements, in ancient hiſtory, with the *bards* and *antiquaries* of *Ireland*. They are an abſolute key, in many pieces of ancient times, to unlock and lay open the dark receſſes of antiquity; and it is a moſt remarkable thing, that they have agreed punctually with the *Moſaic* accounts, whenever there was occaſion to mention what he treated of; though, as I have ſhewn in another place, they were begun ſo long before *Moſes* was born; and carried on, through all the migrations of the *Gomerians* and *Magogians*, to their ſettling in theſe kingdoms; and continued to the time of their firſt acquieſcing to an *Engliſh* king, with the greateſt regularity.

CAN

CAN any hiſtorical facts be better authenticated, than by this reciprocal agreement between thoſe *bards* and our great *Newton*, &c.? Several critical authors have been too apt to treat thoſe records with contempt, either from their ignorance of the language in which they were written, or from the hiſtories being dreſſed in the ſublimity of poetry, with many decorations; the facts recorded, however, will ever ſtand the teſt, upon the ſtricteſt enquiry, let the alluſions, and other embelliſhments blended with them, be never ſo many, which perhaps were ſome of the cauſes of their being accounted intirely fabulous, by ſome indiſcreet writers.

" THIS coincidence of times and parentage (ſays the au-
" thor of *Diſſertations on the Ancient Hiſtory of Ireland*,
" from whom I have taken this view) within the ſame pe-
" riod of time, is extreamly remarkable: from this hero,
" whom the *Egyptians* called *Hercules*; the old *Britons*,
" *Hector*, and the *Scuits*, or *Scots*, *Milea*, the ancient
" *Iriſh* took the honorary title of *Clan Milea*, (the ſons of
" *Milea (Miletius)* in alluſion to which, *Nennius* calls
" them appoſitely enough, *Clan Hector*; noviſſime venit
" *Clan Hector* (a partibus *Hiſpaniæ* ad *Hiberniam)* et ibi
" habitavit cum omni gente ſua uſque hodie. *Hector*,
" in the *Scotic*, ſignifies literally, a hero; and that it ſig-
" nified the ſame in the *Phrygian* we cannot doubt, as
" that was originally a dialect of the *Pelaſgian*."

THUS we ſee that all thoſe exploits, ſaid, by Sir *Iſaac*, to have been performed by *Nil*, *Sihor*, *Oſihor*, *Ogmius*, *Toth*, *Belus*, *Dionyſius* and *Orus*, the bards have aſcribed to *Niul*, *Sru*, *Aſru*, *Ogaman*, *Tait*, *Bile*, *Don*, &c. Theſe

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are reported, by the bards, to have been great travellers, ſpreading fame and conqueſts in many places, and were profeſſed inſtructors of mankind, wherever they went; that they were famous in *Egypt*, and great heroes; were learned in arts and ſciences, and were therefore revered and held in high eſteem by thoſe nations to which they went. Such an agreement of the events and names of heroes tallying ſo exactly with every circumſtance, in both accounts, muſt beſpeak the utmoſt credit. The circumſtance of the great drought in *Spain*; the report of *Seſoſtris* having planted a colony of *Gethulians*, who were, according to *Saluſt*, the natives of part of *Africa*, in *Spain*, after his conqueſt of *Lybia*; and many other matters of like nature, moſt happily falls in with the traditions of the bards, who ſay in one place, that the *Gethuli*, and in another, the mighty *Gathelas*, came into *Spain*; and that, in proceſs of time, the people who, as I have made it appear before, were *Magogians*, or *Scythians*, notwithſtanding that *Gathelas*, or *Gadelas*, was born in *Egypt*, were driven thence into *Ireland*, and carried with them their learning; for they had the uſe of letters from *Phenius*; and none but *Scythians*, or *Magogians*, were the original inhabitants of *Ireland* after the flood, nor of *England*, but *Gomerians*.

I NOW muſt endeavour to inform my readers who theſe ſeveral heroes were that are juſt mentioned, in a more particular account of them; in which I flatter myſelf it will fully appear, that the names mentioned were of ſeveral perſons reſpectively; that they were famous in war as well as in learning; and that they took the moſt proper methods

thods to improve mankind, ſpreading knowledge, acquiring and teaching the different languages with that diſintereſted public ſpirit, that one would think nothing but a divine aſſiſtance could have promoted. And this can no where be found, but in the records of the ſilids, or bards, we have mentioned; and as we ſee them coinciding with Sir *Iſaac*, and many others, in theſe matters of fact, ſo exactly, ſurely we cannot but give them a due attention in their further accounts of the very perſons, to whom the *Greeks* themſelves, as well as more modern authors, have paid ſo much regard. And it muſt be very agreeable to the lovers of hiſtory, to find ſo many noble ſtrokes of the ancient hiſtory of *Spain* confirmed by this agreement of the learned of *Europe* with our bards; who were in much more eſteem with *Camden* and biſhop *Uſher*, than the *Roman* hiſtorians, in matters of remote antiquity.

## *Of the genealogy of* Gallamh, *or* Mileſius.

I HAVE ſhewn before, in this work, that the records of *Ireland* are not, in the leaſt inſtance, different in their accounts from thoſe of *Moſes*, concerning the deſcendants from *Adam* to *Noah*, and from *Noah* to the placing of his three ſons in *Europe*, *Aſia*, and *Africa*. *Moſes*, after having ſettled the iſſue of the three brothers, leaves them, where the prophets find their poſterity in future times, and purſues only the line of *Shem*. *Sanchoniatho* too, however obſcurely, is found to have traced the line from *Adam*, and confines himſelf to take the part of the impious generations of *Ham*: and the iſſue of *Japhet*,

through *Magog*, is expreſsly treated of by theſe bards and hiſtorians that were conſtantly employed for that purpoſe in the families of both *Gomer* and *Magog*, whoſe general routs and migrations I have enlarged upon before.

Now it cannot be denied, that, while *Noah's* ſons and grandſons dwelt about him, they all knew their deſcent and genealogies, and other affairs of their anceſtors before the flood: and it is very natural to believe, that when they were obliged, from their increaſe, to file off and eſtabliſh nations of their own, reſpectively, in the quarters to which *Noah* ordered them to go, they then had only their own particular hiſtory of ſucceſſions to record and hand down to poſterity.

THUS it was that the *Magogians*, or *Scythians*, proceeded to employ their bards, in their northweſtern migrations, and their incurſions ſouthwards at certain times, till their arrival and eſtabliſhment in *Ireland*, which was not brought to paſs at once, but by the various invaſions that happened from time to time, by colonies of the ſame line always, except once by a colony from *Africa*, as mentioned in another place; who obtruded themſelves upon *Ireland*, and well nigh overthrew the then ſyſtem of government.

THESE bards, or hiſtorians, then begin their genealogy from *Magog*, as it is recorded in the *Pſalter* of *Caſhel*; indeed it may be ſaid from *Lamech*, the father of *Noah*; but it is from *Magog* the *Scythian* kings and heroes are derived by them. The table is in a future chapter of this work; but ſome particulars relating to the tranſactions and fortunes of ſome of them are what I ſhall now proceed upon.

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THE names which Sir *Iſaac* thought were but different appellations of *Seſoſtris* in various countries, are all in ſucceſſion, in the Pedigree of *Mileſius*, as the regular deſcendants from *Magog*; an argument ſufficient to confute that opinion; but ſome particulars concerning them will be more deciſive.

IN this noble monument of antiquity, the Pedigree of *Mileſius*, it appears that *Magog* begat *Baath*; *Baath* begat *Finiuſa Farſa*; *Finiuſa* begat *Nil*, or rather *Niul*; *Niul* was the father of the great *Gadelas*; *Gadelas* of *Eaſru*; *Eaſru* of *Sru*; *Sru* of *Heber Scot*; *Heber* of *Oghamamh*: and this is carried down to *Mileſius*, who is the eighteenth deſcendant from *Gadelas*. Here we ſee that thoſe names, thought to have been only different titles of *Seſoſtris*, are abſolutely the proper names of the deſcendants of *Magog*, in ſucceſſion to each other, in a right line; which could never have been known, if this regiſter had not been preſerved by the *Magogian* bards in their own tongue. *Magog* was the founder of the firſt *Scythian* monarchy, after the flood; and was ſucceeded by his ſon *Baath*, of whom not much is ſaid in the *Iriſh* Annals; but *Finiuſa Farſa*, the next heir, was he who made a great figure, and of whom, with ſome of his kindred, I ſhall give a ſhort ſketch in this place, from the ancient records of *Ireland*.

THERE is ſomething very particular in this monarch's hiſtory, as delivered by theſe filids. He is ſaid to have been a prince of an uncommon genius for learning, applying himſelf, in a moſt aſſiduous manner, to the ſtudy of languages; and, at length, to have made himſelf maſter

of many; for ſome time before he was eſtabliſhed in his government, there aroſe, according to this *Magogian* Hiſtory, a variety of tongues, from the building of *Babel* by the ſons of *Nimrod*; and before this, that all the then inhabitants of the earth ſpoke but one language. Here again is an amazing agreement with Holy Writ, and yet they had among them this account all along, even before the birth of *Moſes*. And that while they were buſied about this tower, in order to preſerve themſelves from another flood, by carrying it up higher than they fancied water could reach, the *filids* ſay, that *Heber*, of the family of *Shem*, admoniſhed them againſt ſuch an enterprize, and refuſed joining in it; alledging, that it was a wicked attempt, and a vain one, carried on in defiance of heaven, whoſe ordinations there was no reſiſting. They were not moved with his remonſtrance, but obſtinately perſevered in their reſolution, when in the midſt of it, a ſtrange confuſion in their language broke out and fruſtrated their deſigns. *Heber*, for his pious behaviour upon this occaſion, had his language preſerved pure in his family, ſay theſe records.

THIS *Finiuſa*, the *Scythian* monarch, from his deſire to attain the language of *Heber*, and as many others as he could, ſent out ſeveral learned men, by ſome of the filids it is ſaid ſeventy-two, for ſo many dialects are ſaid to have ariſen from that confuſion, in the ſeveral countries, which were by this time diſtinguiſhed into governments, in order to learn their tongues; and they were limited to ſeven years abſence, for accompliſhing that noble deſign; in the mean time, he reſolved to go himſelf into

*Mach-*

*Machſeanair*, *(Shinar)* which was not remote from the place where the language of *Shem's* family was in common uſe, in order to acquire that. However, he waited till the return of as many of theſe miſſioners as were alive, and commanded them to inſtruct the *Scythian* youth in all they had acquired; and then, having ſettled the government upon his eldeſt ſon, *Nemuall*, he ſet out upon his expedition, from *Scythia*, and arrived ſafe at *Machſeanair*, and there erected ſchools for teaching the languages, and other ſciences, according to chronicles of very high antiquity, and the aſſent of ſeveral ancient poets, or filids.

WHEN theſe ſchools were eſtabliſhed, he called to the profeſſorſhips two able and moſt learned men, to his aſſiſtance, and invited the youth of the neighbouring countries to frequent the ſchools, for inſtruction.

THE names of theſe were *Gadel*, ſon of *Eatheoir*, of the poſterity of *Gomer*, and *Caoih Jar*, ſon of *Neamha*, the *Hebrew*; and now it appears, from one of the bards, that the *Fenius*, mentioned before in the comparative view juſt delivered, was that king *Finiuſa Farſa*, who, while others of the filids call him by his proper name, in relating the ſame facts, claſſes him, with the other two maſters, under the name *Fenius*, which is indeed the ſame word, if we omit the *a* in *Feniuſa*.

IT does not appear that he met with the leaſt obſtruction, in this glorious undertaking in *Shinar*, though it was then chiefly occupied by the tribes under *Nimrod's* grandſons, and in the neighbourhood of ſome of *Shem's* deſcendants; and, indeed, it is very natural that he ſhould rather be careſſed than reſiſted by any nation, into which he

went to introduce learning, and to poliſh and refine the manners of mankind.

IT appears again, from ſome of the filids, that theſe three firſt invented and formed an alphabet; which is not unlikely, if we conſider that it is inſiſted on by many authors, that the *Phœnicians* were the inſtructers of the nations they went to, from time to time; and it is more than probable their name is derived from this *Scythian* monarch, *Feniuſa*, who founded their ſchools, and began to propagate arts, languages and ſciences in their country; and it appears, that the houſe of *Japhet* was more learned than that of either of the other two brothers, which will be made manifeſt, towards the end of this chapter.

*Feniuſa* continued twenty years to preſide over theſe firſt ſeminaries of learning, and it appears that his ſecond ſon, *Niul*, was with him all the time; ſome of the bards ſay this ſon was born in *Machſeanair*; others, that he was born in *Scythia* ſome time before his father went from thence: however this be, he is placed next his father, in the table of genealogy, and no notice taken of *Nenuall*, his eldeſt, who ſucceeded him in his government; where they leave him and his ſucceſſors, and purſue the iſſue only of *Niul*, the father of *Gadelas*; for which there is a very natural reaſon: becauſe it is from *Niul*, and his line, that *Mileſius* ſprung, whoſe hiſtory they expreſsly purſued, and followed his ſons into *Spain* and *Ireland*. Yet it is very evident, that whilſt *Niul* was in *Egypt*, where we ſhall conduct him by and by, there were frequent intercourſes between him and the *Scythians*, his countrymen, upon commercial, as well as other accounts.

*Fenius*,

*Fenius*, after having remained twenty years in *Shinar*, with his ſon *Niul*, who, by this time, grew famous himſelf in arts and languages, was in ſuch high eſteem with the neighbouring nations, that they were almoſt ready to pay him divine honours; and returned to his kingdom, and reſumed the reigns of government; and left the ſeveral ſchools, that he eſtabliſhed, to the care of able maſters, under the preſidency of his ſon *Niul*; and in ſome time after he died, and his ſon *Nenual* came again to the throne. But when *Fenius* returned to his kingdom from *Shinar*, he was accompanied by the two great profeſſors, whom he joined to himſelf in the foundation of thoſe ſeminaries of learning, mentioned before, *Gadel* and *Caoih Jar*; and the firſt orders he gave them, was to regulate the language, and appropriate, out of it, different dialects to different ſtations of the ſeveral orders of his ſubjects; viz. to adapt particular expreſſions to the ſoldiery; others to hiſtory and poetry; others to philoſophy and medicine; and the laſt was that which was ſpoken univerſally by the common people. And this is the language of the native *Iriſh* to this day, and, from the firſt profeſſor, *Gadel* the *Gomerian*, it is called *Gaoidealg*, or the *Iriſh* language.

THUS were ſeminaries of learning begun under *Fenius*, and, in proceſs of time, in imitation of theſe, others were erected by thoſe who had their education with him, in other nations; till in time *Greece* became famous for its ſchools, and continued to be the moſt ſignal and eminent of any in that part of the world; and long after this time it was, that the *Greek* tongue, which, as I have before

hinted, was a mixture of the *Egyptian* and *Phœnician* with the *Gomerian*, began to be reduced to grammatical rules, as it improved.

WE now return to the ever-famous *Niul*, whoſe fortune and tranſactions were chequered with variety of incidents, and whoſe fame for learning and arts was equal to his father's. He remained many years in *Shinar*, preſiding over theſe ſchools, and ingroſſed ſo much of the eſteem of the people, that he grew very powerful, and was looked upon as a law-giver, and commander of their wills. He could have improved this to his own advantage, if he pleaſed; but he choſe to return to *Scythia*, where he ſtayed at the court of his brother, *Nenual*, and there made it his ſole buſineſs, according to the bent of his own taſte, to inſpect and improve the ſchools which his father had eſtabliſhed. Some years paſſed in this manner, when having a mind to viſit his ſchools in *Shinar* again, he departed from *Scythia*, and never more returned; and was no ſooner arrived, than there were great rejoicings made, and the report ſpread every where, even to the court of *Pharaoh*.

THIS monarch invited *Niul* to come into *Egypt*, being deſirous a prince of his character ſhould reſide in his kingdom, for the benefit and improvement of his people; and being, in ſome time, highly pleaſed with his conduct and great knowledge, and alſo knowing him to be a deſcendant from a royal line of anceſtors, he gave him his daughter, *Scota*, in marriage, and ſettled him in a territory along the coaſt of the *Red Sea*, called *Capacirunt*, where he flouriſhed, and promoted learning through all his dominion. *Scota* bore him a ſon, whom his father, *Niul*,

called *Gaodhal*, or *Gadelas*; which brings it to a certainty, that this prince was an *Egyptian* born, whatever ſome authors have ſaid to the contrary, though he was deſcended from the *Scythian* race of kings; his father being the fifth from *Japhet*, in that line, as it appears from the genealogical table in a future chapter.

IT was at this very time, that the great event of the *Exodus* of the children of *Iſrael* happened; and accordingly, the ſilids and poets all agree, that when *Moſes* had made his encampment near the *Red Sea*, *Niul* was alarmed at the approach of ſo great a body of people, and took proper meaſures to inform himſelf of their affairs. They alſo ſay, that he had an interview with *Aaron*, who informed him, that theſe were the people whom his father-in-law, *Pharaoh Cingeris*, had in bondage for ſo long a time; and that now the GOD, whom they worſhipped, was miraculouſly working their deliverance. *Niul* was affected at what he had heard, and favoured their eſcape as much as he could, offering them every accommodation in his power; which is, in ſome meaſure, a proof that *Niul* was no favourer of idolatry, but was a worſhipper of the TRUE GOD.

THEY alſo ſay, that *Niul*, not knowing what was to happen to the hoſt of *Pharaoh*, was under ſome apprehenſions of reſentment from him, for having favoured this people, whom *Pharaoh* accounted no better than ſlaves, and now in an act of rebellion in their flight, and accordingly communicated his fears to *Moſes*; that *Moſes* offered him and his people a ſettlement in the land to which he was leading his followers, if he was in any fear;

but, ſay they, he did not comply with this, chuſing rather to be ſecured ſome other way; and that therefore *Moſes* adviſed him to ſeize upon ſome *Egyptian* ſhips that were upon his coaſts, and go on board, with the principal perſons of his family, and ſtand out to ſea, till it ſhould be known what was to be the fate of the *Egyptians*; which he accordingly did, on the day before they were overwhelmed in the ſea.

WHEN *Niul* was informed of the deſtruction of the *Egyptians*, he landed and returned home; and had ſeveral children, who grew to manhood before he died, and left behind him, all over the neighbouring countries, the character of one of the moſt valliant, moſt learned and wiſe of princes; when his eldeſt ſon, *Gadelas*, with his mother, *Scota*, aſſumed the government of their territory, with great harmony and unanimity.

*Gadelas* had a ſon, who reigned after him, called *Eaſru*; and he was ſucceeded by his ſon, whom he named *Sru*; and this was the prince who was driven out of *Egypt*, which ſeveral authors teſtify: for when, by the wiſdom of his grandfather, *Gadelas*, and of *Eaſru*, his father, the nation grew great and much increaſed, as well as renowned for learning, one of the ſucceſſors of *Pharaoh Cingeris*, it is uncertain which of them, meditated a quarrel with *Sru*, under pretence of revenging the favour that *Niul* had formerly ſhewed the *Iſraelites*, in their approach to the *Red Sea*: and accordingly, he raiſed a powerful army, and entered his country with all the terrors of war, and forced *Sru*, with his whole family, and a great many followers, to fly.

*Walſingham*,

*Walſingham*, I am informed, in his *Hypodigma*, aſſerts, that "when the *Egyptians* were drowned in the *Red Sea*, "thoſe that remained drove out a *Scythian* prince, who "reſided among them, leaſt he ſhould take an advantage, "and attempt to ſeize the government; and when he was "expelled the country, with his followers, he came to "*Spain*, where he and his people lived many years, and "became too numerous, and from thence they came into "*Ireland*." The words of *Walſingham* are ſaid to be theſe, and are indeed very remarkable: "*Egyptiis* in "*Mari Rubro* ſubmerſis, illi qui ſuperfuerunt expulerunt "a ſe quendam nobilem *Scythicum* qui degebat apud eos, "ne dominium ſupereos invaderet; expulſus ille cum fa-"milia, pervenit ad *Hiſpaniam*, ubi et habitavit annis "multis, et progenies ipſius familiæ multæ multiplicata "eſt nimis; et inde venerunt in *Hiberniam*." Now from this opinion, and that of one or two of the *Iriſh* ancient poets, it would ſeem that the next ſucceſſor to *Pharaoh Cenchres*, was he who meditated this revenge upon the *Scythian* prince; although the greateſt number of the filids are of the other opinion, as before obſerved. However, I am much inclined to think it more natural, that the ſucceeding *Pharaoh*, who is, by the biſhop of *Clogher*, page 286, of his Chronology of the *Hebrew* Bible, called *Aucherres*, and by the filids, *Pharaoh an Tuir*, ſhould attack that prince, than that a war ſhould be raiſed againſt his grandſon, on account of the favour done the *Iſraelites* ſo long a time before.

THERE is ſomething very remarkable in the account given by *Manetho*, an *Egyptian* prieſt, of the purſuit of

the *Iſraelites*. He calls them a leprous people, and ſays: they were thoſe whom king *Amenophis* was deſired to expel out of *Egypt*: and that they had appointed themſelves a ruler, one *Oſarſiph*, a prieſt of *Heliopolis*, to whom they ſwore obedience in all things; and he enjoined them not to worſhip the gods of the *Egyptians*, nor abſtain from any of their ſacred animals, but kill and deſtroy them all: and that they ſhould not join with any but ſuch as were of this confederacy: that when this prieſt was received by the people, his name was changed to *Moſes*: and that *Amenophis*, the then king of *Egypt*, purſued them with a great army, and ſlew many of them, as far as the borders of *Syria*. What a confirmation is here of the fact of the *Exodus* of the *Iſraelites*; but told by a heathen prieſt, who would conceal the true and miraculous part of that moſt ſignal hiſtory, the deſtruction of *Cenchres* and his hoſt, as *Sanchoniatho* does that of the deluge; becauſe both theſe events were a diſgrace to the heathen race of *Ham*, who, from the beginning, were idolators; and, to the religion they then profeſſed, being both deſcendants of that race, and eſpouſers of the actions and ſentiments of their ancient kings and other anceſtors, and eſpecially of thoſe they deified.

*Beroſus* too, in the ſame obſcure manner, tells us that in the reign of *Pharaoh Acherres*, the ſucceſſor of *Cenchres*, who was drowned in the *Red Sea* by the magic of the *Hebrews*, there were alſo two other kings in *Egypt*; *Armæus*, known by the name of *Danaus*, and *Rameſes*, known by the name of *Egyptus*; and *Manetho* ſays, they were brothers: now *Herodotus*, in his ſecond book, ſays that *Danaus*

*naus* was a *Chemite*; and that he was dethroned and driven out of *Egypt* by his brother, *Egyptus*; and that he fled, in company with one *Lynceus*, into *Greece*. Here again is a manifeſt coincidence of facts between the filids and *Beroſus*, but delivered with ſome certainty, and very circumſtantially, by the former, and much mutilated, as many other hiſtorical facts are, by the *Greeks*; for as to the change of names, we have often before proved, that the *Greeks* ever made it their practice; but the expulſion of a prince, at that juncture, is the fact which points at the *Scythian's* retreat from *Egypt*; not to *Greece*, but to *Spain*, unleſs there happened two expulſions of princes out of *Egypt* about the ſame time. Some of the filids ſay, they firſt landed in the iſland of *Crete*, and, after ſome time, went from thence to *Spain*; others, that they went immediately into that country, and there eſtabliſhed themſelves, and grew famous in war and learning, and at length ſailed into *Ireland*.

A TREATISE, among the *Iriſh* records, intitled, the *Book of Conqueſts*, or *Invaſions*, informs us, that from *Moſes's* leading the *Iſraelites* out of *Egypt*, to the time that the ſons of *Meleſius* invaded *Ireland*, was two hundred and eighty-three years: and the *Iriſh Chronicles* agree, that this invaſion happened one thouſand and eighty years after the flood. There is ſomething very remarkable in the exactneſs of this chronology, with what is received amongſt the moſt learned of the writers, who have made it their ſtudy. It is ſaid, by the *Iriſh* chronologiſts, that *Partholanus* landed in *Ireland* 300 years after the deluge; his poſterity continued there 300 years; after their

their deſtruction by a peſtilence, 30 years paſt before the *Nemedians* took poſſeſſion of it; and they governed the iſland 217 years; the *Firbolgs* obtruded themſelves upon them, and governed 36 years; the *Danans* conquered theſe, and ruled the land 197 years; and theſe were conquered by the ſons of *Mileſius*, at the end of this period. The ſum of the whole then will ſtand thus:

| | Years. |
|---|---|
| From the flood to *Partholanus's* landing | 300 |
| From that to their deſtruction | 300 |
| From that the iſland deſolate | 30 |
| From that the *Nemedians* poſſeſſed it | 217 |
| From that the *Firbolgs* governed | 36 |
| From that the *Danans* ruled | 197 |
| From the flood to the arrival of the *Mileſians* | 1080 |

LET us compare this with *Chitræus*, who wrote a chronology of the hiſtories of *Herodotus*, and *Thucidides*, and we ſhall find a ſurprizing agreement between his and the above account. This author ſays, page 121, that the deſtruction of *Pharaoh Cenchres* and his hoſt in the *Red Sea*, happened *anno mundi* 2453. Now if we ſubtract the years of the world to the flood, which make 1656, according to the *Iriſh* records, and Holy Writ, there will remain 797, the time between the flood, and *Moſes's* leading the *Iſraelites*, according to *Chitræus*; to which, if we add 283, the number of years that paſſed from that period, before the arrival of the *Mileſians* in *Ireland*, the

ſum will make 1080 years from the deluge to the beginning of the reign of the *Mileſians* in that kingdom; and, according to the biſhop of *Clogher's* Chronology of the *Hebrew* Bible, the ſame number of years, 797, are mentioned between the flood and the eſcape of the *Iſraelites* out of *Egypt*, which the Univerſal Hiſtory makes 857.

Now if the iſſue of *Gadelas* landed in *Crete*, they muſt have remained maſters of that iſland during the 283 years, provided the immediate ſucceſſor of *Cenchres* drove them out as ſoon as he mounted the throne; but if their expulſion happened in the reign of *Gadelas's* grandſon, *Sru*, then their ſtay in *Crete* could not be ſo long, becauſe a conſiderable part of that 283 years would be ſpent during the reigns of *Gadelas*, and *Eaſru*, his ſon, beſides the number of years that *Sru* might have reigned before he was driven out: but, however this be, it is certain they went through various changes and viciſſitudes before their arrival in *Spain*, which moſt certainly was, at the time mentioned after the flood, not only in *Crete*, but in ſome parts of *Greece*, and in *Scythia*, among their old relations, performing many memorable and heroic exploits wherever they went. This chronology is alſo ſtrengthened by the teſtimony of the famous *Maccuillenan*, in his *Pſalter of Caſhel*, when he ſays the *Mileſians* came into *Ireland* 1300 years before CHRIST, which makes 220 more than the genealogy: and this agrees with the book of *Invaſions*, and the *Polychronicon*, of which the latter ſays, "ab adventu *Hibernenſium uſque ad obitum Sancti Patricii*, "*ſunt anni mille octingenti.*" From the arrival of the *Mileſians*

*Mileſians* into *Ireland* to the death of St. *Patrick*, are a thouſand eight hundred years, which brings it to much the ſame account with the Pſalter; for the death of *Patrick* happened four hundred and ninety-two years after the birth of CHRIST; which, ſubtracted from the eighteen hundred, brings it to 1308 years, which is very near the point.

LET us, however, take it another way; if we ſubtract biſhop *Maccuillenan's* 1300 years before CHRIST, when he ſays the *Mileſians* arrived in *Ireland*, from the firſt year of CHRIST and of the flood, 2348, according to the chronological table of the Univerſal Hiſtory, it will produce 1048 between the deluge and the *Mileſians* coming there, which makes it 32 years leſs than the chronology mentioned, of *Chitræus*, 1080. and is but a trifling difference in matters of ſuch remote antiquity, ſo that they all are pretty near one another.

LET us now conſider, in this place, that, according to the filids, ſchools were firſt eſtabliſhed, and all kinds of languages and learning taught by *Feniuſa* in *Shinar*, which was ſoon propagated all over *Phœnicia*, probably called by that name from him Let us again obſerve, that his ſon, *Niul*, was the prince who carried the *Scythian* learning firſt into *Egypt*, where he married and reigned, as was obſerved before, along the *Red Sea*. His fame in the ſciences was ſo great, that he was the chief director of all the improvements that were made in the public works that were performing, eſpecially in *agriculture*, making famous canals of communication, &c. which were carried on very rapidly, till the deſtruction of his father-in-law, *Pharaoh Cenchres*, with

with whom, it is ſaid, he was always in perfect friendſhip: and it is more than probable he was the *Nilus*, from whom the river *Nile* had its name, from what *Diod. Sicul.* in his firſt book, ſays in two places, that this river was firſt called *Egyptus*, but afterwards *Nilus*, from an *Egyptian* king, called *Nileus*, who made it his ſtudy to render that river more commodious by cuts and canals, and other improvements. But it was probably called *Sihor* afterwards, from his great grandſon, *Sru*, and contrary to what is ſaid by the *Greeks* of *Nilus*, *Sihor* and *Oſihor*; *Niul*, *Eaſru* and *Sru* were the names changed by them into theſe appellations; for of *Niul* they made *Nilus*, of *Eaſru* they made *Oſihor*, and of *Sru* they made *Sihor*, with many other ſuch mutilations. And it is very remarkable, that Sir *Iſaac*, whoſe chronological tables are very different from thoſe received by other authors, in many reſpects, ſhould think that all theſe, and other names, were different appellations of the ſame perſon; which I ſhall here recite in his own words, ſpeaking of *Seſoſtris*, or, as he ſays, *Seſac*, the *Shiſac* of Scripture: "*Seſac*, or *Seſoſtris*, became king in *Egypt*, in "the reign of *Solomon*, and before he began to reign he "warred under his father, and whilſt he was very young, "conquered *Arabia*, *Troglodytica* and *Libya*, and then "invaded *Ethiopia*; and, ſucceeding his father, reigned "till the fifth year of *Aſa*: and therefore he was about "the ſame age with the children of *Pharaoh*, and might "be one of them, and might be born near the end of "*David's* reign, and be about forty-ſix years old, when "he came out of *Egypt* with a great army to invade the

" *Eaſt*; and, by reaſon of his great conqueſts, he was " celebrated in the ſeveral nations by ſeveral names: the " *Chaldeans* called him *Belus*, which, in their language, " ſignified *the lord:* the *Arabians* called him *Bachus*, " which, in their language, ſignified *the great:* the *Phry-* " *gians* and *Thracians* called him *Ma-fors*, *Mavors*, *Mars*, " which ſignified *the valiant:* the *Egyptians*, before his " reign, called him their *Hero*, or *Hercules:* and after his " death, by reaſon of his great works done to the river " *Nile*, dedicated the river to him, and deified him by its " names *Sihor*, *Nilus* and *Egyptus*; and the *Greeks* hear- " ing them lament, *O Sihor*, *Bou Sihor*, called him *Oſiris* " and *Buſiris: Arian* tells us, that the *Arabians* wor- " ſhiped only two gods, *Cœlus* and *Dionyſius*; and that " they worſhiped *Dionyſius* for the glory of leading his " army into *India*; the *Dionyſius* of the *Arabians* was " *Bacchus*, and all agree, that *Bacchus* was the ſame " king of *Egypt* with *Oſiris*," &c. See his Chronol. page 97.

LET us now make a little examination of theſe ſenti- ments of Sir *Iſaac*, compared to the chronological tables of the Univerſal Hiſtory: this great author ſays, *Seſoſtris*, or *Seſac*, was king of *Egypt* when *Solomon* reigned. Now, according to this chronology, *Solomon* began his reign and married *Pharaoh's* daughter 1013 years before CHRIST; and *Shiſhak*, king of *Egypt*, did not come up againſt *Je- ruſalem*, where he ſtript the *Temple* of all its ornaments, till the year 971 before CHRIST; which was 33 years after it was compleatly finiſhed. Now the deſtruction of *Pharaoh Cenchres*, as the chron. of the Univerſal Hiſtory

has it, happened 1491 before CHRIST; which makes it 478 years before *Solomon's* reign; and if *Seſoſtris* and *Seſac* were the ſame perſon, then the *Mileſians*, or offspring of *Gadelas*, had over-run and governed *Spain* 237 years after their arrival there, before *Seſoſtris* began to make any conqueſt, at leaſt in *Spain*; to which, if the number of years be added which paſſed from the *Gadelians* expulſion to their arrival in *Spain*, which is 283, it makes the ſum of 520, and is a clear proof that *Seſoſtris* and *Seſach* cannot be the ſame perſon.

AGAIN, he cannot be *Nil*, or *Nilus*, who, Sir *Iſaac* ſays, gave name to the *Nile*, who was the father of *Gadelas*, as has been ſaid before; but it is more than probable, that he was the *Pharaoh Nechus*, if we may be permitted to take in ſome very ſtrong circumſtances to corroborate our opinion of the matter: for of all the *Pharaohs*, we have no accounts of any conſiderable power at ſea, till *Necho's* time. This king ſucceeded his father, *Pſamaiticus*, in the 616th year before CHRIST, and is the *Pharaoh Necho* of Scripture; who is ſaid to have been exceeding powerful at ſea; and it is, by this time, more natural to ſuppoſe, that the weſtern parts, as far as *Spain*, were conquered by *Seſoſtris*, than in the early times he is ſaid to have made his conqueſts, according to Sir *Iſaac*; who confounds *Seſoſtris* with the firſt kings of *Egypt*, nay even before *Menes*, who is well proved, by the famous biſhop *Cumberland*, to be *Miſraim*, the ſon of *Ham*; becauſe when *Menes*, or *Miſraim*, who was the firſt king of *Egypt* after the flood, reigned, there could be but few inhabitants in *Spain*, or other weſtern parts, to conquer; for there was

not ſufficient time for fully peopling the nations half way to *Spain*; but if he made any conqueſts at all in *Spain*, it muſt have been when it was a populous kingdom, and very well ſuits with the time of *Pharaoh Necho* of Scripture. Sir *Iſaac* ſays, page 245 of his Chronology, "that "*Seſoſtris* reigned in the age of the gods of *Egypt*, being "deified by the names of *Oſiris*, *Hercules* and *Bacchus*; "and therefore *Menes*, *Nitocris* and *Mæris* are to be placed "after him:" and yet, in another place, he makes him cotemporary with *Solomon*: ſurely this is great confuſion; and it will appear more ſo, when we make the compariſon of what is reported of the exploits of *Seſoſtris* and *Pharaoh Necho*, with the fleets at ſea; which the following is an account of, taken from the ſecond volume of the Univerſal Hiſtory, the octavo edition:

AND firſt of *Seſoſtris*,

"HE was the firſt of the *Egyptian* kings who broke "through the ſuperſtition of the *Egyptians*, and that "fitted out fleets of tall ſhips. He had two; the one of "400 ſail, in the *Arabian* gulph, if *Diodorus* is to be "credited, who gives us this number, and *Herodotus*, who "mentions the ſame fleet in general terms; and the other "in the *Mediterranean Sea*, if we may believe *Manetho*, "who, by *Sethoſis*, underſtands *Seſoſtris*. By theſe naval "armaments, and by the great ſervices they are ſaid to "have done, *Seſoſtris* probably wiped away the averſion "the *Egyptians* had to ſea affairs, at leaſt for a time; and "inſtituted the marine claſs, as, by what appears hitherto, "he did likewiſe the military order. But, not to dwell "on this conjecture, we ſhall only add, that his conſe-

"crating

" crating a ſpacious and magnificent ſhip to the ſupreme " god of the *Thebans*, looks as if he deſigned to bring na- " vigation into credit in *Egypt*. With the firſt of theſe " fleets he ſailed out of the *Arabian* gulph, into the *Red*, " or *Indian Sea*, and ſubdued the coaſts thereof: and con- " tinuing his courſe till he was ſtopped by certain ſhoals, " and difficult places, returned back to *Egypt*: or, ac- " cording to another author, he went not on board him- " ſelf, but ſent them out againſt the iſlands, and other " maritime places of the continent, as far as *India*. With " his *Mediterranean* ſquadron, he conquered *Cyprus*, the " ſea coaſt of *Phœnicia*, and ſeveral of the *Cyclades*." Thus far of *Seſoſtris*: let us now compare this with what *Nechus* did in maritime affairs, from the ſame authors:

" *Nechus*, ſay they, was the ſon and ſucceſſor of *Pſam-* " *niticus*; he is the *Pharaoh Necho* of Scripture, and was " a prince of a magnificent and warlike genius, and great " both at land and ſea. In the beginning of his reign, he " attempted to cut a canal from the *Nile* to the *Red Sea*; " but, after the loſs of 120,000 men of thoſe employed " on this work, he was warned by an oracle to deſiſt, and " leave the finiſhing of it to a barbarian, or foreigner. " He obeyed the oracle, and thenceforth turning his " thoughts to warlike enterprizes, built a fleet of gallies " in the *Northern (Mediterranean) Sea*, and another in " the ſtreights of the *Arabian* gulph, where foot-ſteps of " his naval preparations were ſeen many ages afterwards: " he ſent ſome of the moſt expert *Phœnician* mariners, he " could procure, upon a diſcovery of the *African* coaſts; " accordingly, ſailing out of the *Red Sea*, through the

" ſtreights

" ſtreights of *Babel Mandel*, as now called, they ſteered
" down the eaſtern ſhores of *Africa*; and then doubling
" the *Cape of Good hope*, coaſted up northward, till they
" came to the ſtreights of *Gibraltar*, by which they en-
" tered the *Mediterranean*, and ſo returned into *Egypt*:
" this voyage they performed in three years."

Now, notwithſtanding theſe various opinions concerning *Seſoſtris*, ſome of whom call him the ſon of *Amenophis*, I cannot but think there is as great probability that he was the *Pharaoh Necho*, as well from this account of the two fleets, one in the *Mediterranean*, and one in the *Arabian* gulph, which both theſe are ſaid to have, as for the reaſons given above. However that be, it is not likely that he was what Sir *Iſaac* makes him, which is what we intended to enquire into here; and conſidering the confuſion and uncertainties in the ſeveral interpreters of *Herodotus*, *Manetho* and *Dion. Halic.* we may be at liberty to make our conjectures alſo; and, indeed, when we ſee the various ſentiments of ſeveral great modern authors, as of *Maſham*, *Perizonius*, *Pezron*, *Whiſton* and Sir *Iſaac Newton*, and how widely they differ from each other, it will not be accounted arrogance to own myſelf more inclined to acquieſce to the opinion of *Perizonius*, than to that of every other author, upon the ſtory of *Seſoſtris*. For their ſeveral opinions, the reader is referred to the ſecond volume of the Univerſal Hiſtory, where they are moſt candidly laid down by its learned authors. Therefore, if he be not the *Pharaoh Necho* of the Scripture, which, from the ſimilarity of this naval power, one would be apt to ſuggeſt, he muſt be older far than the times of the

*Trojan*

*Trojan* war, and then many of his exploits may be called in queſtion, becauſe no mention is made of him by the moſt ancient writers of *Aſia Minor*, the *Pelaſgians*, who firſt treated of hiſtorical matters, and were the original poets, before the *Helenian Greece* had any notable exiſtence, as to matters of learning, either in hiſtory, poetry, or philoſophy.

LET us now return to what was mentioned of the learning of the *Scythian* and *Gomerian* philoſophers. Now, beſides many other ſtrong proofs that the family of *Japhet* were very learned, *Diod. Sic.* in his third book, gives a very appoſite hint to confirm it; for, in ſpeaking of the philoſophy of the *Chaldeans*, he ſays, they were bred up to the doctrines of their fathers from their infancy; but that the *Greeks* never applied to theſe ſtudies until they were men; and that they varied their opinions continually, and propagated doctrines which were very oppoſite to each other, in matters of the greateſt conſequence. But, ſays he, the *barbarians* (who were the *Gomerians*, and *Magogians* or *Scythians)* always continued their own firſt ſentiments and exerciſes in ſuch ſtudies. Now this cuſtom was ever kept up among the bards and philoſophers, in the ſame families, from father to ſon, through all ages and nations deſcended from *Japhet:* and ſo it ever was with the *Chaldeans*; for they never varied, but improved their own philoſophy.

THE *Scythians* carried on their learning and philoſophy, long before there were any *Greek* ſchools; and their profeſſors continued to teach the ſciences in ſucceſſion, at all times; nor can this aſſertion be diſproved, by any authority whatſoever.

ON

ON the contrary, there are not only ſtrong probabilities, but very powerful proofs, that all kinds of philoſophical learning were inveſtigated before the flood, as well as after. Is it not more than probable, that *Noah* and his ſons were verſed in the true *coſmogony* and *theogony*, which was afterwards delivered by *Moſes?* Otherwiſe, how could they be worſhippers of the TRUE GOD? And it is well known, that all the authors who wrote of theogony, treated alſo of the origin of the world, even among the pagan writers, who contributed to the depravation and ruin of the knowledge of the Creator, by their whimſical ſuggeſtions and doctrines, to the times of Chriſtianity; concerning which, we refer the reader to the firſt volume of the Univerſal Hiſtory.

WHAT were the filids and bards, and the druids, but profeſſors of the ſciences among the *Gomerians*, and *Magogians* or *Scythians*; and it is plain, that, from *Phenius* downwards, there were always, in every eſtabliſhed kingdom among the *Scythians*, philoſophers and wiſe men, who, at certain times, viſited the *Greek* ſages, after they had formed their ſchools.

*Anacharſis*, a famous *Scythian* philoſopher, went to *Athens*, to pay a viſit to *Solon*, and was greatly admired by this *Greek* law-giver, for his great learning and extenſive knowledge; of whom many wiſe maxims are recorded, and much mention made by the ancient and modern authors. He uſed to ſay, "that laws, not duly obſerved, "were like ſpiders webs, that only caught the little flies. "And that the vine bears three ſorts of fruits: drunken-"neſs, pleaſure and repentance." He was famous for his knowledge,

knowledge, for his contempt of riches, and for his auſterity of life, though he was the brother of a reigning king; and is ſaid to have been put to death by his brother, for endeavouring to introduce ſome innovations in the laws of the country, after his return from his travels. This was not to be wondered at; for *Herodotus*, in his *Melpom.* ſhews that the *Scythians* were ſo tenacious of their own laws, cuſtoms and worſhip, that they puniſhed every perſon, who made the leaſt attempt to follow thoſe of any other nation, eſpecially of the *Greeks*, whom they abominated, with death; inſomuch, that when *Anacharſis* was ever mentioned, the *Scythians* would anſwer, they knew nothing of him; becauſe he travelled into *Greece*, and affected the manners and cuſtoms of other nations, as many among us too frequently do to this day. This was the fate of *Scyles*, the ſon of *Aripithes*, another *Scythian* king, who coveted to be initiated into the rites of *Bacchus*, in the capital city of the *Boryſthenians*, where he built a fine palace: but, upon his return into his country, his brother ſeized the kingdom, and he fled to *Thrace*, where his brother, *Octamaſades*, followed him with a great army, and made an exchange with *Sitalces*, king of *Thrace*; that is, that *Scyles* ſhould be given up to *Octamaſades* in exchange for *Sitalces's* brother, who fled to his court from *Thrace* before.

THIS exchange prevented a battle between two near relations; for the king of *Thrace* and his brother were uncles, by the mother, to *Scyles* and the king, his brother: who took off the head of *Scyles*, as ſoon as he was delivered up. And the *Scythians* upbraided the *Boryſthenians*

of madneſs and folly, in performing the rites of *Bacchus*; for that to imagine a god driving men into the moſt violent tranſports, is not founded in ſenſe or reaſon: and, indeed, the *Scythians* were in poſſeſſion of a more rational mode of worſhip.

THEY firſt obſerved the worſhip of the TRUE GOD, and ſo did the *Chaldeans*; they were the deſcendants of *Japhet*, and theſe of *Shem*. But it was among the iſſue of *Ham* that idolatry was begun, and the *Greeks* adopted it from them, having abandoned the knowledge of the DEITY, which their predeceſſors, the *Gomerians* and *Scythians*, were in poſſeſſion of in the iſles of *Eliſha* and *Scythia*.

THE *Scythian* philoſophers wrote of a future ſtate of happineſs, and the immortality of ſouls; and, indeed, ſo did the *Pythagoreans*, as well as the learned of the *Eaſt*, and moſt parts of *Africa* and *Europe*; but the *Pythagorean* doctrine of the tranſmigration of ſouls from one body to another, bears a different complexion from the opinions of the *Scythians*, as well as the philoſophers of the *Gauls*. *Zamolxis* and *Abaris* wrote of a place of bliſs after this life, and, if we give credit to the words of *Trajan*, they believed they ſhould live again; he ſays: "The "*Getes* are the moſt warlike people to be found any "where, not only on account of their bodily ſtrength, "but in conſequence of that opinion, which *Zamolxis*, "who is held in great reverence by them, has rooted in "their minds, that they do not die, but are tranſplanted "into other habitations: they ſubmit therefore more rea-"dily, than they prepare for a journey."

Now

Now becauſe theſe *Scythian* philoſophers taught the doctrine of a future ſtate, ſome authors imagined they had it from *Pythagoras*; but we may, without doing any violence to ſuch hiſtorians, reverſe this opinion, and aſſert that he was taught by *Gomerian* or *Scythian* theologiſts; but muſt allow, that he corrupted its purity, by adopting a terreſtrial migration of ſouls from one body to another, inſtead of the paſſing of ſouls from this to another place, of bliſs.

*Abaris* was a very famous philoſopher among the *Scythians*; he was much eſteemed, and his fame was well known among the ſages of *Greece*; and, whatever may be ſaid to the contrary, he was a follower of the doctrines of his anceſtors, and not of *Pythagoras*, who may truely be ſaid to have been miſled in his notions by the *Egyptian* prieſts. This *Abaris* is mentioned by ſeveral authors of great eminence.

THESE, and many other *Scythian* philoſophers, mentioned in the *Iriſh* records, who flouriſhed ſeveral centuries before *Pythagoras* was thought of, had always correſpondence and intercourſe with the *Gomerian* ſages, the druids, even from the time of *Japhet*: and it is certain, that the moſt ancient nations had their knowledge of theſe matters from *Noah* and his iſſue, the purer doctrines from that of *Japhet* and *Shem*, the more corrupt from that of *Ham*. So that the *Gomerian*, *Scythian* and *Chaldean* philoſophers had originally the ſame pure notions of the DEITY, and did not deviate in any wiſe, till idolatry and polytheiſm had overtaken them, and cauſed, in many places, their diviſion into different ſects reſpectively. But

the affinity in the ſyſtems of the *Scythians* and *Gomerians*, in their notions of the theogony, laſted longer; for, when idolatry had overtaken them, the corruption affected them both alike, as they migrated weſt and northweſt upon the continent of *Europe*; but the worſhip of GOD was untainted in *Britain* and *Ireland* many ages after its adulteration elſewhere.

Now whoever would endeavour to make the world believe, that *Pythagoras* firſt taught the immortality of the ſoul, will find it very difficult to prove that he was older than druid, *Scythian*, or *Chaldean* philoſophers; and *Clem. Alexand.* informs us, that *Pythagoras* ſtudied under both *Celts* and *Brachmans*, and therefore, inſtead of his inſtructing thoſe druids, he was taught by them; wherefore *Celſus* accounts theſe druids of the *Celts*, among the moſt ancient that were famous for wiſdom; and by *Phornutus*, according to Dr. *Burnet*, *de Originibus Rerum*, they were numbered among the founders of mythological theology, which was the firſt and moſt ancient of all; and the Doctor "makes no queſtion, but the druids were of "the ancient race of wiſe men; not the *Grecian* (ſays he) "whom *Pliny*, after the *Oriental* expreſſion, calls the "*magi* of the *Gauls*." He concludes thus: "In ſhort, "it is not an eaſy matter to point out the riſe and firſt ages "of the druids." But their antiquity and riſe from *Gomer* are, I hope, well marked in the progreſs of this work, as well as that of the *Scythian* philoſophers, from the ſame fountain, the houſe of *Japhet*, through the family of *Magog*, &c. Although many records, ſuch as the *Scythian* archeologies, *Abaris's* oracles, and *Iceſius's* book

concerning myſteries, mentioned by *Clem. Alex.* are loſt, yet we have ſufficient evidence, which I have often made uſe of in this treatiſe, to prove the antiquity of both *Gomerian* and *Scythian* ſages. In a word, all the *Northern* parts of *Europe* had their philoſophy and learning gradually from the *Scythians*, as well as their deſcent; and the *Southern*, from the *Gomerians*.

THEY taught the ſame opinions of the renovated ſtate of the earth, and of ſouls, in both parts; and, *Strabo* ſays, the *Turditani*, or *Boetici*, who were the wiſeſt of the *Iberians*, had commentaries of antiquity, together with poems, and laws written in verſe, ſeveral thouſand years old. Who theſe *Iberians* were, is explained in another place. Again, the *Hetrurians* of *Italy* were a ſet of philoſophers, who, according to *Diod. Sic.* applied themſelves to the ſtudy of nature, eſpecially the phenomena of the atmoſphere, portents and prodigies; beſides which, they philoſophiſed concerning the origin and end of the world, and the time of its duration; inſomuch, that upon every unuſual appearance in nature, they were always conſulted, even by the ſtate as well as individuals, and their deciſion was held ſacred, and their advice followed. Who were the *Hetrurians*, but a race deſcended from the firſt *Pelaſgi*, who went to *Italy* after the flood? And who were the *Pelaſgi*, but *Gomerians* and *Magogians*, from the iſles of *Eliſha* and *Iberia*, which I have ſufficiently proved elſewhere? And, in fine, who were theſe later *Hetruſcan* philoſophers, but a ſelect ſet of ſtudents taught by the druids and, in time, diſtinguiſhed by the name *Hetruſci*; but not till after the *Latin* language was formed.

IT would indeed be a ſuperfluous, as well as unneceſſary, part of this undertaking, to enumerate all the great philoſophers, whoſe names are to be found in the ancient records of *Ireland*, among the deſcendants of *Japhet*, in the lines of *Gomer* and *Magog*, &c. Their appellations were various, and ſo were the ſciences they reſpectively profeſſed. In the line of the former, they were poets, chronologers and genealogiſts, or antiquaries, muſicians, druids. In that of the latter, they were filids, fileas, poets, phyſicians, antiquaries, muſicians, druids and compilers of laws: but yet it was manifeſt, from good authority among themſelves, as well as modern authors, that they taught other ſciences beſides theſe, in both iſlands, at all times; for they had them from the houſe of *Japhet*, their great anceſtor.

*Milton*, an author, who was as full of learning, as he was void of illiberal prejudices, who was an enemy to low ſervility, or partial narrow ſentiments, and not at all addicted to credulity, tells us, "that learning and ſciences were thought, by the beſt writers of antiquity, to have been flouriſhing among us, and that the *Pythagorean* philoſophy, and the wiſdom of *Perſia*, had their beginning from this iſland. So that the druids of the *Gomerians*, and the filids of the *Magogians* or *Scythians*, whether in theſe iſlands, or on the continent, were the original ſages of *Europe* in all the ſciences from *Japhet*." And if we pay an attention to what *Cæſar* aſſerts, we ſhall ſee that, "in his time, theſe druids inſtructed their youth "in the nature and motion of the ſtars, in the theory of "the earth, its magnitude, and of the world, and in the "power

"power of the immortal gods," which would ſeem to imply, that the *Romans* were not much employed in ſuch ſcientific ſtudies in his time.

HOWEVER that was, the druids of all *Europe* grew into ſuch power and aſcendency over the minds of the people, that even the kings themſelves paid an implicit ſlaviſh obedience to their dictates; inſomuch, that their armies were brave in battle, or abject enough to decline, even the moſt advantageous proſpects of ſucceſs, according to the arbitrary prognoſticks of this ſet of religious tyrants: and their deciſions became at laſt peremptory in civil, as well as in the affairs of religion.

BUT this ſlaviſh conceſſion to the wills of the druids never prevailed in *Britain* or *Ireland*, notwithſtanding the general eſteem they were in with the vulgar, becauſe they had ſchools of philoſophy, and their princes were as well verſed in the nature of things as their prieſts; and therefore ſcience gave them liberty to think for themſelves. They had always their diſſenters from the polytheiſm of the druids, and their judges ſuperintended in civil matters; ſo that theſe had no power in the framing, or adminiſtration of the laws; they had a peculiar claſs of men for theſe purpoſes, as well as for every other branch of ſcience.

AMONG them, there was one in *Ireland*, ſome centuries before CHRIST, whoſe name was *Conla*, the judge of one of the provinces, *Conaught*, who wrote the hiſtory of the whole ſyſtem of the druids; but his works are loſt, and as much to be lamented as any that ever eſcaped the hands of futurity. But there was one of the kings of *Ireland*, whoſe fame is very great in the annals of that kingdom,

kingdom, the learned *Carmac o' Quin*, great in the law and philoſophy, who was not afraid to inveigh openly againſt the corruption and ſuperſtitions of the druids, and maintained, in his diſputations againſt them, that the original theology conſiſted in the worſhip of one Omnipotent Eternal BEING, that created all things; that this was the true religion of their anceſtors; and that the numerous gods of the druids, were only objects of abſurdity and ſuperſtition. This oppoſition, glorious and ſpirited as it was, proved fatal to the monarch; for as they ſaw an impending danger of their diſſolution, they formed a deep conſpiracy againſt him, and he was murdered. Unhappy fate of good men! Have we not ſeen, in our time, like fortunes attend brave men, and from the ſame kind of influence?

THE druids of the continent never committed their myſteries to writing, but taught their pupils *memoriter*: whereas, thoſe of *Ireland*, the *Scotiſh* druids, wrote theirs, but in characters different from the common mode of writing: but theſe were well underſtood by the learned men, who were in great numbers, and had not only genius, but an ardent inclination to make reſearches into ſcience; and therefore they were the more ready to receive the light of the Goſpel from *Patrick*, eſpecially as great numbers continued diſſentients, all along, from the ſuperſtitions of the druidical ſyſtem: and it was with a general conſent, and the applauſe of the learned, that this apoſtle committed to the flames almoſt two hundred tracts of the pagan myſteries. This was a noble example to the converts every where, who did not fail to follow it, till druidiſm was quite extinguiſhed.

CHAP.

## CHAP. VI.

*Some account of the firſt peopling of* Ireland; *with obſervations upon Dr.* Keating's *authorities and quotations; of the* triennial *aſſembly anciently held there, to ſettle records, genealogies and laws: the* Iriſh *poets and antiquaries; of their ancient hiſtories and language, and the Genealogical Table of* Mileſius, *mentioned before.*

DOCTOR *Keating* acknowledges that, in ſeveral of the manuſcripts he has looked over, he has found many fabulous ſtories of things which he gave no credit to; a few of which he has inſerted in his hiſtory, not, as he expreſſes it, with a view to give the leaſt conſent to them, but rather to condemn them.

THERE are yet remaining great numbers of manuſcripts of that country, all written in the *Iriſh* language, ſome of which are in the libraries of *Dublin*, and ſeveral others; beſides what records are depoſited in thoſe of ſome of the cathedrals of that kingdom; and ſome in the hands of private gentlemen. Of theſe manuſcripts, this author has ſelected ſuch as he thought of greateſt credit and weight, and which he thinks have nothing fabulous blended with them. Theſe, he profeſſes, he chiefly follows, "it be-"ing, ſays he, impoſſible for me to have any other lights, "which, how obſcure ſoever, are to be regarded for their "antiquity, and to be uſed with candour, conſidering the "ſuperſtition of thoſe dark ages."

THE two firſt quotations he produces, whoſe authors names he has not mentioned, upon the genealogy of *Noah*, agree exactly with biſhop *Uſher's* accounts, both as to the perſons in the line from *Adam* to that patriarch, and the number of years to the deluge, which amounts to ſixteen hundred and fifty-ſix, which is alſo the Scripture account; and yet *Joſephus*, who, in other reſpects, ſeems to keep cloſe to *Moſes's* account, differs greatly from this, in giving to *Cainan* 100 years more than the Scripture does, when he begat his ſon, *Mahalaleel*; and to him 97 more than the Scripture does, when he begat *Jared*; and to *Enoch* 165, inſtead of ſixty-five years, when he begat *Mathuſelah*, which makes two hundred and ninety-ſeven years more than the Scriptures have it, according to *L'Eſtrange's* tranſlation.

THE firſt of theſe quotations runs thus, as tranſlated from the original by Dr. *Keating:*

" FROM the ſixth day, when *Adam* firſt was formed,
" Till GOD's avenging wrath drowned all the world,
" Was fifty-ſix, and ſixteen hundred years."

AND the other quotation, which he ſays is one of an author of great antiquity, agrees very cloſely with this, and runs as follows:

" SIX hundred and a thouſand years,
" And fifty-ſix, it plain appears,
" Was all the time the world had ſtood,
" From the creation to the flood."

THESE ſentences from thoſe ancient manuſcripts, and written from their traditions, are very conformable to the only ſtandard we have to guide us, in things of very high

high antiquity, Holy Writ; and theſe inſtances of truth, and agreement with one another, would induce every candid ſtudent, who holds the Sacred Writings of *Moſes* and the Prophets in due eſteem, to pay a proper attention to the records to which theſe verſes belong; for it is not eaſy to imagine an hiſtorical poem, however embelliſhed by poetic ornaments, which carries ſuch a face of truth, in a fact of ſo conſequential and ſacred a nature, ſhould be larded with very abſurd or falſe matters, eſpecially too when we find ſo much agreement and harmony with the moſt authentic records in the world.

ALL the hiſtorical monuments, of the higheſt antiquity, were wonderfully preſerved in *Ireland* and *Wales*, much earlier than in any other part of *Europe*; and the reaſon of this ariſes from the very eſſence of the laws, manners, cuſtoms and œconomy of the *Gomerians* and *Magogians*, their predeceſſors: for they had, from the beginning, in both lines, their bards, whoſe buſineſs it was to obſerve and record the actions of their rulers and heroes; theſe poems they ſtudied and got by heart, retaining in their memories every tranſaction, and teaching them to their youth ſucceſſively for many ages, before and after they were committed to writing; till, at length, their records and traditions grew very numerous, and their ſyſtems of government being ſubject to many viciſſitudes, they then committed them all to writing, by which they were enabled to preſerve the former traditions, and their ſucceeding works, which, in this ancient language, are very numerous at this time.

IN *Ireland* they have their bards to this day, among the inland inhabitants; and even among the pooreſt of the people; and ſo, I am informed, they have in *Scotland* and *Wales*; and it is a very common practice among them, when they return home from the toil of the day, to ſit down, with their people round them, in bad weather, in their houſes, and without doors in fair, repeating the hiſtories of ancient heroes and their tranſactions, in a ſtile that, for its beauty, and fine ſentiments, has often ſtruck me with amazement; for I have many times been obliged, by ſome of theſe *natural bards*, with the repetition of as ſublime poems upon *love*, *heroiſm*, *hoſpitality*, *battles*, &c. as can be produced in any language; and, indeed, I have often regretted that ſo few gentlemen, of modern learning, underſtand that language enough to enjoy ſo fine an entertainment.

THE *Mileſians*, as well as their predeceſſors, the *Iberians*, from their firſt ſettlement in *Ireland*, being a very heroic people, thought it the greateſt honour, to have their deeds and pedigrees recorded and handed down to poſterity; ever boaſting of the antiquity of their deſcent, and the noble actions of their anceſtors: and, accordingly, they made it a ſtanding cuſtom and rule, that every nobleman ſhould have ſeveral of theſe bards in his pay, in order to tranſmit the deeds of himſelf and his family to after-ages; beſides thoſe which were in conſtant pay and attendance for the ſervice of the public, in taking care of the hiſtorical records, and adding the notices of their own times to thoſe of former ages.

THE ſame generous encouragement was alſo given to other learned and ingenious men; *phyſicians* and *muſicians*, as well as *poets* and *hiſtorians*, had eſtates ſettled upon them, to render them ſo independant, as that no cares ſhould break in upon, and interrupt, their ſtudies. They were alſo exempt from any military ſervice or contributions, and their effects were held ſo ſacred, that whilſt other ſubjects were liable to be called upon, to contribute large exactions in time of trouble and neceſſity, their ſubſtance and eſtates were inviolably ſecure. Thus were men of *merit* ſelected impartially, cheriſhed and ſupported nobly, not only by the authority of the government, but by the munificence of the chief nobility of the whole nation. So that this generous regard and ſupport, which was beſtowed upon men of learning, created ſuch an emulation through the kingdom, as increaſed their numbers in every profeſſion, and made great improvement in all branches of learning; by which means, that country became the center of knowledge and polite literature, which is teſtified by ſeveral authors, as well foreign as domeſtic, who have treated of the affairs of *Ireland*. The great *Camden*, who has occaſionally treated of things relating to *Ireland*, confirms theſe facts; and adds, that the profeſſors of phyſic, poetry, muſic, hiſtory, and the like, educated their children in their ſeveral arts; each claſs having a ſucceſſion of artiſts in the ſame family; ſo that the ſon or kinſman ſucceeded to the father, and had all the immunities, ſalaries and privileges conferred upon him by a kind of hereditary right. His words are theſe, ſpeaking of the nobility of *Ireland*: "habent enim hi

"magnates

" magnates ſuos juridicos, quos brenones vocant; ſuos " hiſtoricos, qui res geſtas deſcribunt; medicos, poetas, " quos bardos vocant; et citharœdos, et certæ et ſingulæ " familiæ, ſcilicet, brehoni unius ſtirpis et nominis, hiſto- " rici alterius, et ſic de cæteris. Qui ſuos liberos ſive cog- " natos in ſua qualibet arte erudiunt, et ſemper ſucceſſores " habent, quibus ſingulis ſua prædia aſſignata ſunt."

HOWEVER zealous the monarchs and great men of this kingdom, in general, were for promoting knowledge, there was one who far ſurpaſſed the reſt, in the wiſe meaſures he purſued towards the attainment of that, and every other wiſe purpoſe, for the good of the public. This was *Ollamh Fodhla*, the ſeventh in deſcent from *Mileſius*, in a right line. He aſcended the throne in the 3082d year of the world, about 922 years before the birth of CHRIST, and is ſaid to have been a prince of the moſt exalted accompliſhments, and extenſive knowledge and virtue, in every reſpect which tends to the happineſs of a people. His name was given him from his great wiſdom, *Ollamh* having that ſignification.

THIS monarch made many wholeſome laws, and was the firſt that ſettled a proper diſtinction between the nobility and other ſubjects, and between the former in their ſeveral ranks. And in order the better to regulate the laws in being, and to add ſuch new ones as the exigence of the times required, he aſſembled the principal men of the kingdom, together with the *druids*, *poets* and *hiſtorians*, every third year. In this aſſembly he alſo propoſed handing down to poſterity the hiſtory of his great anceſtors, and their voyages, travels, wars and atchievements, from

*Feniuſa*

*Feniuſa Farſa*, the *Scythian* king, to his own times; and in order to render theſe annals and records of paſt times the more perfect, they were *read*, or *repeated*, by the *bards* and *hiſtorians*, before the aſſembly, who debated upon, and made ſuch expurgations and corrections in them, as they thought neceſſary. Perhaps the words, *read and repeated*, may not be underſtood without ſome little explication: thoſe hiſtorical poems, which were committed only to the memory, being the firſt and original manner in which the bards preſerved and ſung the actions of their heroes, were repeated in their turns; for it was their buſineſs to retain and teach them to thoſe that ſtudied under them; and it was matter of wonder, that they could retain ſuch vaſt numbers of theſe traditional pieces: and thoſe which were written, for they had the uſe of letters long before *Ollamh's* time, even up to *Feniuſa*, were carefully read. And when they were maturely conſidered and corrected, they were ordered to be tranſcribed; and thoſe ancient records, not as yet committed to writing, to be added to them, and laid up, for the uſe of poſterity, in the king's palace.

THE collection thus made of the hiſtorical facts, being reduced to a code, was called the *Pſalter* of *Tara*, this being the name of the palace where they held the trienial meeting; of which Dr. *Keating* has the following words: "This ancient record is an invaluable treaſure, and a "moſt faithful collection of the *Iriſh antiquities*; and "whatever account is delivered in any other writings re- "pugnant to this, is to be eſteemed of no authority, and "a direct impoſition upon poſterity."

THE

THE *Pſalter* of *Tara* appears, by this laſt obſervation of the *Doctor*, to have been extant in his time, the authenticity of which, he is very ſtrenuous in aſſerting; and, indeed, he has the teſtimony of two very ancient *poets* to ſupport him in this account he gives of it, which I ſhall tranſcribe here in the words of our author's tranſlation:

" THE learn'd *Ollamh Fodhla* firſt ordain'd
" The great aſſembly, where the nobles met,
" And *prieſts* and *poets* and *philoſophers*,
" To make new laws and to correct the old,
" And to advance the honour of his country."

THE other quotation is a fuller deſcription of the manner and buſineſs of the aſſembly, delivered in an admirable ſtile, with a noble freedom, in diſplaying the juſtice and morality of its reſolutions, as follows:

" ONCE in three years the great convention ſat,
" And for the public happineſs debate;
" The king was ſeated in a royal throne,
" And in his face majeſtic greatneſs ſhone.
" A monarch for heroic deeds deſign'd,
" For noble acts become a noble mind:
" About him ſummon'd, by his ſtrict command,
" The *peers*, the *prieſts* and *commons* of the land,
" In princely ſtate and ſolemn order ſtand.
" The *poets* likewiſe are indulg'd a place,
" And men of learning the aſſembly grace.
" Here every member dares the truth aſſert,
" He ſcorns the falſe and double-dealing part:
" For a true patriot's ſoul diſdains the trimmer's art.

" Here

" Here love and union every look confeſs'd,
" And joy and friendſhip beat in every breaſt.
" Juſtice, by nothing biaſs'd or inclin'd,
" Is deaf to pity, to temptation blind;
" For here with ſtern and ſteady rule ſhe ſways,
" And flagrant crimes with certain vengeance pays:
" The monarch, ever jealous of his ſtate,
" Inflexibly decrees th' offender's fate;
" Tho' juſt, yet ſo indulgently ſevere,
" Like heaven, he pities thoſe he cannot ſpare."

THIS triennial convening of the great and learned men of the nation, being mentioned by ſeveral of the ancient poets and antiquaries of that kingdom, would certainly incline an unbiaſſed reader to ſuppoſe, that the body of laws, pedigrees, hiſtorical facts and heraldry, contained in this code of *Tara*, were the reſolutions of a real national, and not of a fictitious, aſſembly; becauſe there is not the leaſt air or ſhew of any thing fabulous through the whole of that manuſcript. But the truth of the exiſtence of this triennial aſſembly, is authenticated in a very particular manner by other records, and that it was continued in the reign of *Laogair*, king of *Ireland*; when *Dubthach* and *Roſa*, two eminent poets, intreated St. *Patrick*, who had converted the majority of the whole kingdom, by this time, to Chriſtianity, to reviſe the records, chronicles and genealogies of the kingdom; but he would not alone undertake it, and deſired the king would order an aſſembly, as uſual, to meet upon it, and that he would aſſiſt them; the chief clergy, hiſtorians, antiquaries and poets were aſſembled, as well as many of the nobility,

and they choſe a committee of nine to go through the examination, of which three were kings, three biſhops, and three eminent antiquaries: as they are ſpecified in the following extract from a very ancient poet, and tranſlated by our author:

" THE learned authors of thoſe choice records,
" Which, for their truth, are call'd the great antiquity,
" Were nine, ſelected by the convocation,
" For wiſdom and integrity renown'd.
" Three kings, three prelates and three antiquaries:
" The prelates were the moſt devout St. *Patrick*,
" The pious *Binen* and the wiſe *Cairneach*;
" The kings were *Laogaire*, the *Iriſh* monarch,
" A prince in heraldry exactly ſkill'd;
" Join'd with him was the judicious *Daire*,
" The warlike king of *Ulſter*; and the third,
" A prince for letters and for martial acts
" Was famous, his name was *Core*, the potent king
" Of *Munſter*; three antiquaries next ſurvey'd
" Theſe old records, and purg'd them by their ſkill:
" The faithful *Dubhthach*, and the ſage *Feargus*,
" And *Roſa*, nicely vers'd in foreign tongues.
" Theſe nine perus'd the annals of their anceſtors,
" Eras'd the errors, the effects of frauds
" Or ignorance, and by the teſt of truth
" Examin'd, they eſtabliſh'd the records,
" And every pedigree of noble blood;
" And thus corrected, they deſcend to us,
" Unworthy iſſue of our brave progenitors."

THUS

THUS was this aſſembly continued, for the purpoſe mentioned, from the time of *Olhamh Fodhlah* to this, and long after, and moſt of the records preſerved and handed down, by them corrected, from the *pagan* as well as *Chriſtian* poets and hiſtorians, are now preſerved in the *Codes* or *Pſalters* of *Tara*, *Caſhel* and others, mentioned before; and the names of their ſeveral authors, recorded by other *bards*, as they are mentioned by Dr. *Keating*; all which are but too much neglected at preſent, either for want of a ſufficient number of men verſed in the *Magogian* language, or a ſufficient taſte for ſuch inquiries, in thoſe that are acquainted with that noble tongue. I am, however, at this time, happy in the friendſhip of one who is a maſter of the language, and from whoſe converſation I have profited much in my preſent work (Mr. *W. Thomſon*, painter), an eminent member of the body of *artiſts* of *London*, and no leſs verſed in polite literature beſides, than in theſe arts themſelves; an agreeable branch of which, he profeſſes at preſent, with the applauſe due to one among the firſt of his profeſſion.

Now Dr. *Keating*, when he quotes any of the ancient *poets*, from a number of whom he has collected part of the materials for compiling his hiſtory, he mentions few but what are now extant, or were under his own inſpection when he wrote. Of theſe ſeveral records, he mentions thoſe, in particular, which he could moſt rely upon as ſacred and true; and whenever he had recourſe to ſuch as were moſt to be ſuſpected of poetical fiction and liberty, he only made ſuch parts of them ſubſervient to his purpoſe, as concurred with the moſt authentic, in

matters of the greateſt conſequence, either in confirming the genealogies and ſucceſſions of monarchs, or fixing the chronology and different æras of hiſtorical facts.

*Homer* and *Virgil*, whoſe compoſitions are embelliſhed with all the beauties and ornaments of poetry, had great fiction and invention, yet the ground of their noble *tiſſue* was laid upon the baſis of hiſtorical facts.

THAT *Troy* once flouriſhed, and was the envy of neighbouring nations, cannot be denied; that it was ruined by the *Greeks* may be juſtly lamented; and yet, with its hiſtory, much fiction is blended by theſe famous poets. This is the caſe with the ancient *Iriſh poets*, who have all founded their poems upon true hiſtory and chronology, although they may have decked ſome of them out with flights and invention, for the ſake of elegance. Theſe poems, ſeveral of which the ancient *bards* of both *Gomerians* and *Scythians* had compoſed in this language, long before it was altered from its appellation of the old *Ionian* tongue, into that dialect in which *Homer's* works appear, and which was many ages bringing about, were all couched in the ſame *lofty ſtile* which *Homer* is famous for; and, indeed, it was from their anceſtors, the *Pelaſgians*, that he had acquired his manner and ſtile; for thoſe princes which he mentions as auxiliaries to the *Trojans*, were *Scythian* princes, and their *bards* have handed down accounts of this war, which are to be found in ſome of the ancient *Iriſh poems*. They contain a great number of the moſt remarkable events of the earlieſt times, which are mentioned by other old hiſtorians; ſeveral inſtances of which are among the manuſcripts of *Trinity-college* library in *Dublin*;

*Dublin*; ſee the catalogue of the manuſcripts of biſhop *Uſher*, communicated by Dr. *George Brown*, provoſt of that college, and printed at the end of the *Bodleyan* catalogue of manuſcripts, in which are mentioned, marked 253, 113, a book in the *Iriſh* language, which, among others, has an account of the building of the tower of *Babel*; and the book of *Ballymore*, the fourth part of which is the *Hiſtory* of the Wars of *Troy*, marked 255, 115. And the *Iriſh poets* of our times write in the very ſame ſtrain. It is the *genius* of theſe people, and their language is ſuſceptible of it more naturally than any other extant. There are numbers of them capable of compoſing extemporaneous *elogiums* and poems, of conſiderable length, upon any ſubject, ſurprizingly *elegant*, and full of fine *ſentiments*; a ſpecimen of ſuch compoſitions was lately publiſhed in *Engliſh*, called *Fingall*. Now, upon mentioning this, I muſt take the liberty of making a ſhort remark upon the opinions of ſome gentlemen concerning thoſe poems: it has been doubted whether they were originally in the *Iriſh* tongue, and even poſitively aſſerted, that Mr. *M'Pherſon* was himſelf the author of them. In this ſentiment, they have done that ingenious gentleman a very high honour, upon two accounts; the firſt is, that he muſt be a very great genius who is capable of being author of a work of ſo ſublime a nature; for no one will deny, that his verſes have a true poetic ſpirit, and that in the moſt eminent degree; and, ſecondly, that the ſtile and manner are truly his own, becauſe it is extreamly different from the poetry of any other nation, that has come to our hands, or even of our own, for many cen-

turies. And, indeed, from what I have ſeen and heard among the *Iriſh*, in their exhibitions upon this head, I cannot but join this gentleman in aſcribing that work to the perſon he aſſerts to have been the author; in which, I hope, I do not in the leaſt derogate from his merit, in the ſpirited tranſlation he has obliged the world with: for, it muſt be allowed, there are very few who underſtand that language ſo perfectly, as to be capable of putting it into *Engliſh*; or if they did, they might not have judgment enough to dreſs it up ſo near the idiom of the original as he has done.

BUT, as a further proof that they are original *Iriſh* poems, I am acquainted with a gentleman of *Ireland*, who has by heart ſeveral of the ſtories, in both *Fingall* and *Tamor*, taught him in his youth in that language; who expreſſed much ſurprize, when he found them exactly agreeing with ſome of thoſe Mr. *M'Pherſon* has tranſlated. This gentleman ſays, that many of the people in *Ireland* retain ſome of theſe very poems, which were handed down from time immemorial, in many families: and it is remarkable, that this gentleman was in the *Weſt Indies* during the printing of theſe poems, from whence he did not return till they were publiſhed.

As to the authenticity of the ſeveral records now preſerved of the *Iriſh Hiſtory*, it cannot be diſputed, becauſe they were always ſubmitted to a general inſpection and a ſtrict examination, before they were laid up. They are, as I mentioned above, to be ſeen at this time, and were collected from time to time by above two hundred *poets* and *antiquaries*, in the pay of the public. Some of them,

them, eſpecially ſince the planting of Chriſtianity in *Ireland*, were written by *biſhops* and other *great men*, whoſe veracity can hardly be doubted; and it is well known, that the nation was, for a long ſeries of years, accounted an iſland of *learned men*; inſomuch, that the *youth* of moſt of the *European* countries reſorted to its ſeminaries for education, in all the branches of literature, and numbers of the learned profeſſors of that kingdom were invited and encouraged into every country of *Europe*, to teach the ſciences and improve their young men, of which more hereafter.

*Camden*, page 970, of *Ireland*, ſays, "*Ireland* was "termed *Sanctorum Patria*, &c. for out of *Ireland* came "*Cœlius Sedulius*, a prieſt, *Columba*, *Columbanus*, *Colman*, "*Aidan*, *Gallus*, *Kilian*, *Maidulph*, *Brendan*, and many "others, celebrated for their holy lives and learning. "*Henry of Auxere* is to be underſtood of theſe monks, in "this addreſs of his to the emperor *Carolus Calvus*: "What ſhould I ſpeak of *Ireland*, which, ſlighting the "dangers by ſea, tranſports great numbers of philoſophers "into our country; and the moſt conſiderable and emi- "nent of theſe do voluntarily baniſh themſelves, to attend "the moſt wiſe *Solomon*, with reſpect and obedience?"

Now it can never be ſuppoſed, that all theſe authors and profeſſors were employed in writing fables, or that the proper inſpectors of their works would be impoſed upon by fabulous accounts, or mere poetic fiction, from men ſo well eſteemed, and ſo generouſly rewarded for their performances; or that they would have the aſſurance to lay any matters before their judges, that could not ſtand

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the teſt of truth; for they made a point of reviſing theſe works with great care, and correcting them with impartiality.

THE books of greateſt authority, with Dr. *Keating*, are the *Pſalter of Tara*; the *Pſalter of Caſhel*; the Book of *Conqueſts*; the Book of *Provincialiſts*, or the *Roll of Kings*; the Book of *Ages*; an Account of the *People* who lived in the ſame Age; the Book of *Antiquity*; the Book of *Etymologies*; an Account why the Woods, Hills, Rivers and Lakes in the Kingdom were diſtinguiſhed by the Names they bear; the Pedigrees of *Women*; beſides the *White Book*, and ſeveral others which he quotes occaſionally in the courſe of his hiſtory. Theſe *records*, from every conſideration, in my opinion, beſpeak a particular regard from all lovers of antiquity; being apparently more ancient and authentic than any other, except the *Jewiſh*; and the reaſon why theſe are ſo well preſerved, to our times, beſides what I have mentioned of the care of the ancient triennial aſſembliy, is that they were never totally ſuppreſſed by the tyranny of foreign intruders and invaders; for although the *Danes* gave them great trouble for many years, yet it was impoſſible, among their ravages, to deſtroy them all; becauſe, from the care taken to have a number of copies made, and the ſeveral hands in which they lay, they were ſecure from a total deſtruction, though ſeveral may have fallen into the hands of thoſe enemies. This is what ſcarce any other nation can boaſt of, where the ſame methods were not made uſe of for their preſervation; and we do not meet with any accounts of ſuch a national plan being followed for recording

ing the hiſtory and antiquities of nations; nor ſuch care and diligence uſed for ſecuring them from the violence of deſtroying armies, as that purſued by the *monarchs* and *noblemen* of *Ireland*. Other nations, all over *Europe*, were frequently over-run by *Romans*, *Gauls*, *Goths*, *Saxons*, *Saracens*, *Moors*, &c. who made it a rule to deſtroy all the *records* of the countries they ſubdued; but *Ireland*, after the ſeveral plantations of colonies, that peopled it, were eſtabliſhed and ſettled in it, was never harraſſed by any but the *Danes* and *Norwegians*, and they never occupied the inland receſſes, to which the *antiquaries* and *bards* retired, with the hiſtories and records they were obliged, from their office, to take due care of and preſerve; and theſe were totally driven out and deſtroyed, in ſome time, by *Brian Boremheu*, the monarch.

LET us now ſee what our author ſays of the firſt peopling of *Ireland*; to which, as it appears ſtrongly to me, inhabitants came very early by ſea to the *Northern* parts, and, after ſeveral ages, from *Spain*.

IT is very remarkable, that the earlieſt *Iriſh records* are as cloſely conformable to Scripture, in the diviſion of the world between the ſons of *Noah*, as they are in other reſpects, mentioned before; eſpecially if it be conſidered, that ſeveral of them were wrote long before *revealed religion* was received in *Europe*, and others compoſed and handed down by the *bards* many centuries before the birth of CHRIST, and committed to writing in later times. And alſo, that I find not much ſaid of *Gomer* and his iſſue, in ſuch of them as I have ſeen: but they derive the firſt inhabitants that came into *Ireland*, and indeed every other

colony that afterwards invaded it, from *Magog*, the father of the *Scythians*, and have alſo brought the *Mileſians* originally from *Scythia* into *Spain*, and thence, in proceſs of time, into *Ireland*. I offer this remark here, to ſhew the truth of the *Northern* records concerning the *Getes*; and that what I have all along inſiſted on, about the derivation of the inhabitants of *Europe*, from the two brothers, *Gomer* and *Magog*, as *chiefs*, can admit of no doubt; and hence, that the firſt inhabitants of *Ireland* were *Scythians*, or *Magogians*, and the firſt of *Britain* were *Gomerians*.

A very ancient *Iriſh poet* ſays: that *Noah*, the monarch of the world, divided it in the following manner: to *Shem*, he gave *Aſia*; to *Ham*, *Africa*, and to *Japhet*, *Europe*.

" *Shem* over *Aſia* did the ſcepter bear,
" *Ham* govern'd *Africa*, for heat ſevere,
" And *Japhet* rul'd in *Europe's* cooler air."

He alſo names the *wives* of *Noah* and his ſons; he calls the wife of *Noah Cobha*, of *Shem Olla*, of *Ham Olvia*, and of *Japhet Olibana*; and further ſays, that *Shem* was the father of twenty-ſeven ſons, from whom came *Arphaxed*, *Aſur* and *Perſuir*, and from them deſcended the nation of the *Hebrews*; that *Ham* had thirty ſons, and *Japhet* fifteen; that *Japhet* inhabited moſt of the *Northern* countries of *Aſia*, and all *Europe*; that *Magog*, one of the ſons of *Japhet*, was the great anceſtor of the *Scythians*, and the ſeveral families that invaded the kingdom of *Ireland* after the flood, before the *Mileſians* made a conqueſt of that iſland; this is what, in the courſe of this treatiſe, I have made appear before, from *Scripture*, *Herodotus*, and other ſucceeding authorities. AN

AN ancient poem, to be found in the *Pſalter of Caſhel*, ſays: that the firſt perſon who landed in *Ireland* after the *deluge*, was a meſſenger, whoſe name was *Adhna*, the ſon of *Beatha*, ſent by *Nion*, the ſon of *Pelus*, to diſcover the ſoil of the country, where he landed; and, at his return, gave an account of the fertility of the land. He made no ſtay upon the iſland, any longer than was neceſſary to make a true judgment of the condition of the ſoil, and other neceſſary circumſtances, for the information of thoſe that ſent him; and this is ſaid to have happened one hundred and forty years after the flood. The words of the *antiquary* are:

" *Adhna*, *Biotha's* ſon, we all agree,
" After the flood firſt tried the *Iriſh* ſea;
" He prov'd the ſoil, and from the earth he tore
" A handful of rich graſs, then left the ſhore.

IT appears, notwithſtanding this diſcovery, that *Ireland* was three hundred years uninhabited after the flood, till *Partholanus* arrived there with his people, which the poet mentions thus:

" The *Weſtern Iſle* three hundred years lay waſte,
" Since the wide waves the ſtubborn world deſac'd,
" Till *Partholanus* landed."

*Ninus* and the *Pſalter of Caſhel* declare, that this leader was attended by his wife, *Dealgnait*, and his three ſons, *Rughraide*, *Slainge* and *Laighline*, with their three wives, and a thouſand ſoldiers. Another *poet* declares, they came from *Greece*, and landed, upon the 14th of *May*, at a place called *Inbher Sceine*, in the *Weſt* of *Munſter*:

" The fourteenth day of *May* the *Greeks* came o'er,
" And anchors caſt, and landed on the ſhore,
" At *Inbher Sceine*."

Now I am ſtrongly perſuaded, that the colonies that came northward into *Ireland*, were long before the arrival of theſe with *Partholanus*; for if they came from *Greece*, they muſt have mixed with the ſons of *Gomer*, becauſe all *Greece* was firſt inhabited by his ſons and their offspring, except the deſcendants of *Togarmah*, his youngeſt, who went to the *North-eaſt*, as I have mentioned it before. And, indeed, there are ſome authors, among the ancient records, who aſſert that *Partholanus* found inhabitants upon the *iſland*, who lived by fiſhing and fowling along the coaſts; and made ſome reſiſtance to his landing with his people, but were over-powered and deſtroyed. Theſe were, without all doubt, of the *Scythian* race, and might be a colony from the *Getes*, who ſettled there very early.

Now *Keating*, from a very ancient record, draws out the genealogy of *Partholanus*, as deſcended from *Magog*, although he is ſaid to have come from *Greece*; which ſhews that ſome of the iſſue of *Magog* had gone down from the *Northern* quarters, and mixed among *Gomer's* ſons in ſome parts of *Greece*. He ſays, that *Partholanus* was the ſon of *Seara*, the ſon of *Sru*, the ſon of *Eaſru*, the ſon of *Framant*, the ſon of *Frathochda*, the ſon of *Magog*, ſon of *Japhet*, ſon of *Noah*; which might very well be, becauſe the firſt ſettlements of the race of *Magog* were not remote from the iſles of *Eliſha*, or *Greece*.

AUTHORS

AUTHORS differ about the time of his reign, and the continuance of his people upon the iſland; but all agree, that a plague ſwept him, and the greateſt part of his ſubjects, away; and that, thirty years after this deſolation, one *Nemedius*, with a number of followers, landed and ſettled in *Ireland*, from the ſame parts. He was of the ſame family, but there is a difference between the old hiſtorians concerning the degree of conſanguinity; ſome making him a deſcendant of *Scara*, from his ſon *Tait*, ſtill in the line from *Magog*, for all agree that all the original ſettlers in *Ireland* were deſcended from *Magog*; and others affirming, that *Nemedius* was one of the grandſons of *Partholanus*, whoſe father, *Adhla*, ſtaid in *Greece*, and therefore did not attend *Partholanus* in his expedition; be this as it will, *Nemedius* is univerſally ſaid to have ſucceeded *Partholanus*. He was the ſon of *Adnamhain*, ſon of *Paim*, ſon of *Tait*, ſon of *Scara*.

HE is ſaid to have begun his voyage in the *Euxine Sea*, with a fleet of ſhips, attended by four of his ſons, and a number of people, and came to place called *Aigin*, in the *North*, from whence he arrived in *Ireland*, and ſettled there, built houſes, and ſet about cutting down woods and improving the land, and flouriſhed extreamly. But in the midſt of this increaſing and proſperous ſtate, they were invaded by a great colony from *Africa*, called *Fomboraice*, who forced themſelves upon the *Nemedians*, and being ſupplied with other forces from time to time, at length grew too powerful, and brought the *Nemedians* into ſubjection, who conquered them in the three firſt battles; but were themſelves beaten in a fourth conflict,

and

and became tributary to theſe *Africans*, though they made another glorious puſh for their liberty, without ſucceſs, afterwards. *Nemedius* broke his heart, and as ſoon as his three grandſons could find an opportunity, they gathered as many of their friends as they could, and quitted the iſland.

*Simon Breac* was the firſt of theſe three generals; and he ſailed to *Greece*, with his people, where he found no favourable reception; yet they increaſed into multitudes, and were becoming very powerful, when the *Greeks*, growing jealous leaſt they ſhould attempt any outrage againſt the government, endeavoured to oppreſs them and keep them down; by impoſing upon them the moſt ſervile employments, which they were forced to ſubmit to, for ſome conſiderable time; but, at length, not being able to brook ſuch ſevere treatment, they came to a reſolution to ſhake off this ſlavery, and quit the country. Accordingly, they kept their deſign a ſecret, till things were ripe for a revolt; when they ſuddenly ſeized a great number of the *Grecian* ſhips, and, with five thouſand that followed them, ſet ſail and arrived in *Ireland*; and theſe were called the *Firbolgs*.

THE ſecond general was *Jobbath*, another grandſon of *Nemedius*, who ſailed away, with his people, to the *Northern* parts of *Europe*, and ſeveral hiſtorians and antiquaries derive the *Tuatha de Danans* from him. The third was *Breotan Maol*, another grandſon of *Nemedius*, and he landed in the *Northern* parts of *Scotland*, and there ſettled, where they dwelt even till the *Picts* went from *Ireland*, and ſettled among them, in the time of *Heremon*, the ſon of king *Mileſius*. THE

THE famous biſhop, *Charles Mac Cuillenan*, in the *Pſalter of Caſhel*, informs us that the *Britons* deſcended originally, or were ſo called, from this *Briotan Maol*, and ſeveral other moſt ancient manuſcripts give the ſame account; one of them ſays:

" —— The brave *Nemedian* train,
" Under *Briotan*, launch into the main;
" A prince, whom all the ancient annals trace
" As the great founder of the *Britiſh* race."

Another *poet* and *antiquary* makes the ſame declaration; thus:

" The warlike *Welch* the great *Briotan* claim,
" To be the founder of the *Britiſh* name."

This, in our opinion, ſeems to be the true ſource of the word *Britannia*, whatever may have been ſaid by different authors of its having been derived of *Brutus*, or *Braatanac*, ſaid to be a *Phœnician* expreſſion. *Camden* aſſerts the ſame in theſe words: *Britannia dicta eſt a quodam qui vocabatur Britanus.*

THAT this *Briotan*, or *Britan*, may have been the origin of the name of this iſland, I can readily aſſent to; but not that he was the father of the *Britiſh* race; becauſe he was a *Magogian* by deſcent, and none but *Gomerians* firſt peopled this *Britiſh iſland:* nor *Ireland*, but the iſſue of *Magog*. And, indeed, there are many things which are ſtrenuouſly aſſerted by ſeveral authors, regarding ancient hiſtory, which the records of *Ireland* are capable of clearing up, many of which I hope to throw ſome light upon.

I muſt again lament, that ſo few men of genius, who have great talents for promoting hiſtorical knowledge, underſtand that noble language in which they are wrote; or, that ſome means were not deviſed to facilitate the ſtudy of them, for the benefit of poets, as well as hiſtorians, of our own times. However, thus did the poor remains of the *Nemedians*, who lived under the tyranny of their *African* maſters in *Ireland*, endure the greateſt oppreſſion, till the arrival of the *Firbolgs*, who were the deſcendants of *Simon Breac*, mentioned before; and this was about two hundred and ſixteen or ſeventeen years after the death of *Nemedius*; which is recorded by a very ancient *poet*, as a confirmation of what is mentioned by the *Pſalters*, and other records, of this fact.

" Seventeen above two hundred years had paſs'd,
" Since firſt *Nemedius* landed on the coaſt;
" Till the bold *Firbolgs* left the *Grecian* ſhore
" For liberty, and would be ſlaves no more."

IT will be entertaining, in this place, to ſhew whence they derived the name *Firbolg*; and, at the ſame time, give a ſufficient reaſon for their revolt from *Greece*, to avoid a moſt cruel ſlavery they underwent there. It muſt be obſerved, that, although theſe people went under this name in general, they had three denominations from the buſineſs they were employed in; for the *Grecians*, at that time, were carrying on ſeveral great works, ſome of which were the ſinking a great number of *wells* and *canals*, for public, as well as private uſe, and the improving and cultivating the land upon the hills, with the earth dug out of theſe

theſe *wells* and *canals*. They had each a ſeparate part to do in this buſineſs; thoſe who were the diggers, were called *Firdhomhnoins*, from *fir* a man, and *dhomhnoin* a deep place. Thoſe who carried away the earth to the hills, were called *Firbolgs*, from *fir* a man, and *bolg* a ſack, or bag, in which they carried it away; and ſuch as were the guards who defended them at their work, were called *Firgailiains*, from *fir*, and *gailiain* a ſpear, which was the weapon they uſed to be armed with; thus they were named from their employments, and it is now the cuſtom of the *Iriſh* to give names to one another from their buſineſs, their form, the colour of their hair, or any other accidental circumſtance attending them, beſides the proper family-name, deſcended to them from their anceſtors. Theſe *Firbolgs* were the firſt whoſe chiefs were properly called *kings*; and it is with the five leaders that brought them out of *Greece*, the chronology of the *kings* of *Ireland* begins.

THE next invaders of *Ireland* were the *Tuatha de Danans*, deſcended from one of the grandſons of *Nemedius*; who had migrated, as was ſaid before, northwards, from the tyranny of the *African* race, and then went eaſtward and ſettled, ſome among the *Aſſyrians*, and ſome among the *Achaians*, where they became verſed in all the arts of ſorcery; which probably was brought thither from the *Egyptians*. From theſe countries they wandered back again to the *North*, and ſettled in *Denmark* and *Norway*, where they were kindly received, and much admired for their great knowledge and learning. The *Danes* gave them towns to live in, where they erected ſeminaries, or

ſchools, appointing proper maſters in each of the four cities, or towns. And when they had continued ſome time in *Denmark*, they being a reſtleſs people, removed into the *North* of *Scotland*, where they continued ſeveral years. They brought with them from *Denmark* certain curioſities, one of which is now in *Weſtminſter abby*, the ſtone under the old coronation *chair*. The others were, the ſword of a prince, called *Luighaidh Lamhfhada*, or *Long-handed*, with which he fought in battle; alſo a *ſpear* belonging to the ſame prince, and a particular large *caldron*. When they made their incurſion into *Ireland*, they carried theſe curious pieces of antiquity with them; and it appears, from ſeveral *Iriſh* records, that the *ſtone* was in the poſſeſſion of *Mortough*, king of *Ireland*, when his brother, *Fergus* the Great, carried his arms into *Scotland*, and ſubdued the princes that governed that kingdom; for, when he had finiſhed his conqueſt, he ſent over to his brother, deſiring him to ſend him the *ſtone*, that he might be crowned upon it. For the *Scythians*, in general, believed that there was infinite virtue in this *ſtone*, from an old *propheſy* which is recorded of it, that in whatſoever country this *ſtone* is preſerved, a prince of the *Scythian* race, that is, of the family of *Mileſius*, king of *Spain*, ſhould undoubtedly reign. Of this, *Hector Boetius* gives an account, in his hiſtory of *Scotland*, as quoted by *Keating*, in theſe words:

"Ni fallat fatum, *Scoti* quocunque locatum
"Invenient lapidem, regnare tenentur ibidem."

*Keating* tranſlates it as follows:

"Unleſs

" Unleſs the fix'd decrees of fate give way,
" The *Scots* ſhall govern and the ſcepter ſway,
" Where e'er this ſtone they find, and its dread *ſound*
" obey."

THE addition of the *ſound* to this verſe, is occaſioned by what is reported concerning this *ſtone*, that it exhibited a ſtrange noiſe every time a king was crowned upon it, and continued to do ſo, till the birth of CHRIST, when the phænomenon ceaſed. This noiſe was a contrivance of the druid prieſts. However that be, *Fergus* was perſuaded, from the propheſy, of its having an extraordinary power, and therefore coveted to be crowned upon it, believing the ſucceſſion would be thereby perpetuated in his family. And, accordingly, the *ſtone* was ſent over to him, and he was actually crowned upon it.

THIS *ſtone*, in the *Iriſh* annals, is called *Lia Fail*, the *fatal ſtone*, or *ſtone of deſtiny*; and was, for ages, preſerved there, and held in great eſteem, till *Mortogh* ſent it to his brother, into *Scotland*, where it was kept, and high veneration paid it in the *abby* of *Scone*, till *Edward* the Firſt brought it into *England*, and placed it under the coronation-chair, in *Weſtminſter abby*, where it now remains.

THIS *monarch* is ſaid, by *Keating*, to have been the firſt of the *Scythian* or *Gadelian* race, who reigned in *Scotland*, and was the firſt abſolute and ſole king of that country, who was ſubject, from his coronation, to no foreign power, nor acknowledged any ſuperior to himſelf.

IF it be aſked, who were the people he found in *Scotland*, whom he ſubdued, to acknowledge him as their ſole

monarch, the annals of *Ireland* abundantly anſwer, that they were the iſſue of *Briotan Maul*, mentioned before; and many of theſe records declare, that when *Heremon*, one of the ſons of *Mileſius*, reigned in *Ireland*, he expelled the *Picts* out of that iſland into *Scotland*, where they lived, and had chiefs over their ſeveral tribes, from the time of that monarch to the reign of *Fergus* the Firſt. They acknowledged him their ſole monarch, though they continued to have each clan, or tribe, its own *petty king*; and were afterwards engaged, with their monarch, in many conflicts againſt the *Britons*, who invaded them ſeveral times. See the *Pſalter of Caſhel*, and many of the hiſtorical *poets* of *Ireland*, concurring with it in the ſame aſſertion.

Now, although this account is not at all foreign to my views, yet I ſhould not have entered into a diſcuſſion of this matter, if it was not to ſhew that the difference between the famous *Pſalter* mentioned, and the ſentiments of *Buchanan*, about this monarch, is very little.

THIS *Scotch* hiſtorian ſays: that *Fergus* was the ſon of *Ferchardus*; and that he was the moſt eminent man among the *Scots*, then poſſeſſed of *Ireland*; and that he was invited over by the *Albion Scots*, who had intermarried with the *Picts*, and were now at war with them; becauſe the heads of clans, being pretty equal, they would not give way to each other, and were therefore frequently deſtroying one another in their quarrels. Wherefore, they unanimouſly choſe him king, and united under him, joining their forces to his army in order to oppoſe the *Britons*, who, they were informed, were preparing to invade them; and

and it is aſſerted, that this king *Fergus* I, after he had eſtabliſhed his kingdom, 330 years before the Chriſtian æra, in retiring to viſit his native country, was ſhipwrecked on the rocks, which, from that accident, have been named *Carrick Fergus*, or *Craige Fergus*, the *Rock of Fergus*.

Now it will, perhaps, be neceſſary to examine a little into the difference between the *Scots* and *Picts*; and to enquire who they were, and whence they came. Nothing is more certain, than that both nations were *Scythians* originally; that *Scythian* and *Scuit* or *Scot* have the ſame ſignification, and were the ſame people, only that ſeveral of the *Scythian* tribes painted their bodies, as many hiſtorians teſtify, and therefore diſtinguiſhed themſelves thus, both in the *Scythian* kingdoms, and in theſe *Weſtern Iſlands*. And it is as certain, that the name *Scots* was common to the inhabitants of both *Ireland* and *Scotland*, as mentioned by ſeveral writers in different ages; and alſo, that *Scotia* was the original name for *Ireland*, and its inhabitants were called *Scoti* long before they were called *Hiberni*: this is teſtified by many ancient authors, as well as modern. But as to the name, *Camden*, *de Hibernia*, puts it out of diſpute; for he mentions, from *Iſidore* and *Beda*, that they called *Ireland Scotia*, and that *Scotland* was called *Scotia*: *a Scotis incolis, et inde Scotiæ nomen* cum Scotis in Britanniam noſtram commigraſſe. *Bede*, *lib.* i. *cap.* 1. ſays: *Hibernia propria Scotorum patria*. So that it only appears, that there were colonies both of thoſe who painted themſelves, and thoſe who did not; for they ſpoke the ſame language all over theſe iſlands, without all diſpute; but we read of the *Picts*, among the other

other inhabitants of both kingdoms, being in great numbers, from *Mileſius's* time, in *Ireland*, and then in *Scotland*, whoſe invaſion of *Ireland* happened about two hundred and eighty-three years after *Pharaoh's* hoſt was deſtroyed in the *Red Sea*; and to the time of *Fergus* the Second of *Scotland*, who was the fortieth king, and who, with the *Picts*, made great havock among the *Britons* and *Romans*, from time to time; till, at length, *he* and *Durſtus*, king of the *Picts*, fell, in a battle fought againſt *Maximianus*, in which the whole *Scotiſh* army was deſtroyed; and this happened in the year 420.

THAT there were multitudes of *Picts* all over the greateſt parts of theſe kingdoms, of very ancient ſtanding, is out of all doubt; and that freſh colonies of them came over from *Scythia* afterwards, from time to time, appears from the teſtimony of *Bede*, who ſays the *Picts* came over in long boats; and as to the firſt inhabitants of *Ireland* and *Scotland*, or which of theſe kingdoms peopled the other, I think is no great matter, becauſe they were actually all *Scythians*, whether painted or not; yet the contention among authors is conſiderable, upon this queſtion: but the moſt ancient name of the firſt inhabitants of *Ireland* was *Scoti*.

IT is inconteſtible, from many authentic records, that the *Scythians* were the great anceſtors of the *Iriſh* and *Scots*, in general; and that the *Gadelians* were ſome of their chief progenitors, from the ſame race, the ſons of *Magog*. And, from the ſame authority, that *Gadelas* was the ſon of *Niul*, the ſon of *Finiuſa Farſa*, the ſon of *Baath*, the ſon of *Magog*. *Johannes Major* partly con-

firms this, who ſays: "Dico ergo, a quibuſcunque *Hi-*
"*berni* originem duxerunt, ab eiſdem *Scoti* exordium ca-
"piunt." "My opinion is, that from whomſoever the
"*Iriſh* were derived, the *Scots* owe their origin to the
"ſame founder." And venerable *Bede*, in the firſt chapter of his *Eccleſiaſtical Hiſtory*, agrees with this author, where he ſays: "Procedente autem tempore, *Britania*,
"poſt *Britones* et *Pictos*, *Scotorum* nationem in *Pictorum*
"parte recepit, qui duce RHEUDA de *Hibernia* egreſſi, vel
"amicitia vel ferro, ſibimet inter eos ſedes, quas hactenus
"habent, vindicarunt." *i. e.* "In proceſs of time, the
"country of *Britain*, after it had been inhabited by the
"*Britons* and *Picts*, was poſſeſſed, on the ſide of the *Picts*,
"by a nation of the *Scots*, who came out of *Ireland* under
"the conduct of RHEUDA, and made themſelves maſters
"of thoſe lands, either by friendſhip or by the ſword,
"which they enjoy to this day." To theſe teſtimonies I ſhall add only one more, without any deſign of entering into a controverſy about it, my ſole engagament here being only to trace the antiquity of the *ancient language*, that was common to both theſe, as well as the *Britons*, and which was the univerſal tongue all over *Europe*, from *Gomer* and *Magog*, and their deſcendants, till the viciſſitudes of time, climates, wars and invaſions, as well as commerce, brought on thoſe varieties, which are now peculiar to each nation of the *European* kingdoms, in their ſeveral languages.

THE author I propoſed, is *Humphredus*, a *Welch* writer, who gives us his opinion upon the ſame ſubject thus: "*Scotos Hibernorum* prolem, et ipſi, et omnes op-

"time

" time norunt, eodemque nomine a noſtratibus, ſcilicet " *Guidhil*, appellantur." " The whole world, as well as " the *Scots* themſelves, know that they are the offspring " of the *Iriſh*, and that our countrymen, the *Welch*, " call them both by the ſame name, *Guidhil*." I might, from the ancient records of *Ireland*, produce a great number of further proofs for this opinion; but, as I have ſaid before, it is of no conſequence; ſince the ſame *primitive language* is now common to the ancient inhabitants of both nations, and I hope will ever be preſerved, as a teſtimony of the truth of what I ſhall have delivered in the courſe of this work; and what is conformable to the Sacred Scriptures, as to the origin of the *Scythians* and *Gomerians*, and to the moſt early writers after them.

IT is very remarkable, that there appears ſo much care and exactneſs in all the genealogical tables, even of particular perſons of note, through every age of the kings or governors of *Ireland*, whether of the whole kingdom, or of the individual provinces. And it appears to me, that, if ſome of our modern hiſtorians had been capable of conſulting them, they would have ſucceeded better, in enquiring into matters of very high antiquity, than they ſeem to have done. It will be neceſſary to mention one circumſtance in this place, to ſhew that neither of theſe writers could have any ſurer foundation than mere ſuppoſition to go upon; particularly when they endeavour to bring the *Mileſians* from *France*, or make *Gadelas* the father of *Heber* and *Heremon*; *Hector Boetius* aſſerts this, and *Buchanan* is the author of the other, opinion; but let us caſt an eye upon the *Pſalter of Caſhel*, and we ſhall find

that *Mileſius* came out of *Spain*, and was the father of *Heber* and *Heremon*, which is confirmed by ſeveral other records; and that *Gadelus* lived *nineteen* generations before them, in proof of which, the genealogy of the race of *Gadelus* is handed down to poſterity in that ancient record, as well as confirmed by many others, from the bards and antiquaries of that kingdom; which I ſhall preſently tranſcribe, when I have ſet down a quotation from *Buchanan*, as mentioned by *Jeremy Collier*: "As to the origin "of the *Scots*, there are various ſentiments. *Buchanan's* "opinion is, that they came firſt from *Spain* into *Ireland*, "to flee from the oppreſſion of their grandees, inteſtine "ſeditions and foreign invaſions; and finding that coun- "try fruitful and healthful, were quickly followed by "multitudes of their countrymen; ſo that *Ireland* being "too little, they removed gradually into the weſtern "iſlands of *Scotland*, and then into the country itſelf. "He will have them to be known then by the name of "*Scots*; and that while they were planting the weſtern "iſlands, the *Picts*, being *Scythians*, or *Germans*, were "driven upon that coaſt, and ſought leave to inhabit "among them, which the *Scots* refuſed, as being ſtreight- "ened in room for themſelves; but pitying them, becauſe "of ſome affinity which they perceived in their language "and cuſtoms, they adviſed and aſſiſted them to ſettle in "*Britain*; and gave them wives, becauſe they had no "women among them."

THIS ſentiment is another proof of that hiſtorian's having wanted materials for riſing into the origin of either *Iriſh* or *Scots*; if he had, as I ſaid before, ſuch authorities

as the *Iriſh* annals could have afforded him, he would have known that no colonies ever came out of *Spain* into *Ireland*, till *Mileſius*, and his people, landed there; that both *Ireland* and *Scotland* were well inhabited many hundred years before this; and that both nations were called *Scots* from their original parents, the *Scythians*, *Scot* or *Scuit* ſignifying *warriors*, or *bowmen*, who ſhot or fought with arrows; and as to the *Scots* adviſing the *Picts* to ſettle in *Britain*, it would be more natural, conſidering the nature and circumſtances of things, to ſuppoſe that the *Scots* would rather chuſe to come into *Britain* themſelves, than adviſe or aſſiſt ſtrangers to enjoy a more fertile country, which they often, with great reaſon, coveted to dwell in afterwards. And, indeed, if we conſider, that their bards went with them out of *Ireland*, we cannot imagine that they were not as deſirous to have their hiſtories and records preſerved there, as well as in *Ireland*, being the very ſame people, in every degree, and circumſtance; and, beyond diſpute, this was the caſe; but whilſt the *Iriſh* took the methods I have already mentioned, to keep theirs ſecure from every attempt, their brethren, in *Scotland*, might have been leſs careful in the matter; and, therefore, amidſt the many broils they had with the *Picts* and *Britons*, from time to time, it is no wonder they ſhould have loſt their records, eſpecially thoſe of the earlieſt times; and, perhaps, this loſs was compleated by *Edward* the Firſt, who, undoubtedly, from his rough diſpoſition, and the hatred he had to that nation, againſt whom he purſued the moſt ſevere treatment, at different times, would not be wanting to diſtreſs them in this, as well as any other reſpect. THERE

THERE is another very plauſible reaſon, why they, as well as the *Britons*, while they inhabited the *Eaſtern* and *Southern* parts of *Britain*, were likely to loſe all the ancient monuments of their tranſactions, which were handed down by their bards and antiquaries; for, while the courts of the *Scots* and *Britons* were frequented by numbers of ſtrangers from the continent, from time to time, which would be the occaſion of the propagation of alterations and changes in their language; and the two kingdoms ſo very often invaded, both from the continent, and the *Northern* iſlands; the courts of the *Iriſh* kings knew no other language, but that which was handed down to them from their anceſtors, and which was ſpoken by all ranks of people, till the reception of *Henry* II, and their ſubmiſſion to him, when the *Engliſh* tongue, which, by this time, conſiſted of a mixture of the various dialects of the ſeveral invaders, was firſt introduced by the ſettlers, under *Henry*, and by the reciprocal trade, ever after carried on between the two kingdoms, in conſequence of his becoming their monarch.

HOWEVER, though this mixed *Engliſh* language prevailed now all over *England*, yet the ancient *Britons*, in their receſs into *Wales*, have preſerved their *Gomerian* tongue ſtill as pure, as it was when it was the univerſal language of the whole iſland; and, notwithſtanding the ingreſs of great numbers of *Engliſh* into *Ireland*, upon that occaſion, the *Magogian*, *Scythian*, or *Iriſh* language was univerſally ſpoken, both among the nobility and gentry of *Ireland*, as well as the common people, till *Engliſh* commerce had leſſened its univerſality; and that only in

the maritime towns; for it continues, at this time, to be the national language all over the kingdom.

THIS ſame *Magogian* was alſo the national ſpeech of all *Scotland*, but it began to be gradually confined to the *Highlands*, in proportion as their intercourſe with the *Engliſh* increaſed; inſomuch, that it is a doubt with me whether any veſtiges of it are to be found in the *Lowlands* of that kingdom, at this time: but it is certain, that all the *Highlanders* that have ſettled in *Ireland*, from time to time, in later days, and they are many, as well as of other *Scotch* families, may be truely ſaid to have come back to their own brethren, from whence they originally went; converſing with them in the language common to both, and agreeing in their manners and cuſtoms very cloſely; I mean the original *Iriſh*, or, in other words, ſuch as are not the deſcendants of *Engliſh* or *French* families.

THE ever-famous Dr. *Wallis*, in the preface to his *Grammatica Linguæ Anglicanæ*, page 22, ſpeaking of the production of the *Engliſh* language, from ſeveral changes of *Anglo-Saxon*, and its extenſion into *Scotland*, by the expulſion of great numbers of nobility, as well as common people, into that country, has theſe remarkable words: "Nam *Scoti Montani*, (*Highlanders* dicti) hos "(qui vocantur *Lowlanders*, non minus quam *Anglos*, "*Saſſons*, hoc eſt *Saxones*) appellant: ſe vero *Gael* et "*Gaiothel* dixerunt olim. At *Montani* illi *Scoti*, et inſu- "lani variarum adjacentium inſularum incolæ, qui mag- "nam quidem, ſed incultiorem *Scotiæ* partem occupant, "ad ſeptentrionalem et occidentalem *Scotiæ* partem poſiti, "antiquam linguam *Britanicam*, ſeu potius *Hibernicam*,

"magna

" magna ex parte, etiamnum retinent; ſunt enim *Picto-*
" *rum*, hoc eſt antiquiſſimorum *Britonum*, jugum *Roma-*
" *num*, dedignantium, in montoſas haſce et aſperrimas re-
" giones, pulſorum) reliquiæ, admiſtæ *Scotis* (a *Scythis* for-
" ſan, aut *Gothis*, olim oriundis) ex *Hibernia* huc advec-
" tis; nam et *Hiberniæ* incolæ olim dicebantur *Scoti*."
*i. e.* " For the *Highlanders* call the *Lowlanders Saſſons*,
" *Saxons*, as they do the *Engliſh*; but they formerly
" called themſelves *Gael*, and *Gaiothel*. But theſe *Scotch*
" *Highlanders*, and the inhabitants of the neighbouring
" iſlands, who occupy a very large, but the more unculti-
" vated part of *Scotland*, to the north or weſt, ſpeak the
" ancient *Britiſh*, or rather *Iriſh* language chiefly: for they
" are the remains of the *Picts*, that is, of the moſt ancient
" *Britons*, who, ſcorning to ſubmit to the *Roman* yoke,
" were forced into theſe mountainous regions, and mixed
" with the *Scots*, who came there from *Ireland*, perhaps
" the offspring of *Scythians* or *Goths*; for the *Iriſh* inha-
" bitants were formerly called *Scoti*." In this paſſage it is worth obſerving, that the *Highlanders* call both the *Lowlanders* and *Engliſh* by the ſame name, *Saſſons*; the *Welſh* do the ſame, by calling them *Sais*, and a *Welſh-man Cymro*; and in *Ireland*, the native *Iriſh* diſtinguiſh themſelves from the *Engliſh*, and other foreigners ſettled among them, by the name *Goidhealagh*, an *Iriſhman* or *Gadelian*, from the *Gadelas*, deſcended from *Magog*, as we have ſhewn it before; juſt as the *Highland Scots* do; and the *Engliſh* families, though ſettled in *Ireland* for many generations paſt, are there called *Saſſonac*, as well as thoſe who are born in *England*. Thus we ſee, that

the

the remains of theſe original people, the *Gomerians* in *Wales*, and the *Magogians* in *Ireland* and *Scotland*, keep up the diſtinction between themſelves and the other mixed inhabitants of thoſe three places; and mark their origin, by the names they bear, to this day.

I SHALL now finiſh this chapter, with the genealogy of *Gadelas*, which I promiſed, a little above; to ſhew whence he ſprung, and that he was the anceſtor of king *Mileſius* of *Spain*. The famous and learned *Cormac Mac Cuillenain*, archbiſhop of *Caſhel*, in the *Pſalter of Caſhel*, and from the Book of *Invaſions*, aſſerts that *Gadelas* was cotemporary with *Moſes*; and that the *Mileſians* invaded *Ireland* two hundred and eighty-three years after *Pharaoh* and his hoſt periſhed in the *Red Sea*, as I have mentioned it before; and, therefore, it is impoſſible that *Heber* and *Heremon* ſhould be the ſons of *Gadelas*; but of *Mileſius*, who is the laſt deſcendant in the catalogue of that line, which is as follows:

*Mileſius*
ſon of *Bille*
ſon of *Breogan*
ſon of *Bratha*
ſon of *Deagatha*
ſon of *Earchada*
ſon of *Alloid*
ſon of *Nuaghadh*
ſon of *Neanuaill*
ſon of *Feibhriglas*
ſon of *Heber Glunn Fionn*
ſon of *Laimſinn*
ſon of *Adhnoin*
ſon of *Tait*
ſon of *Ogamhan*
ſon of *Heber Scot*
ſon of *Sru*
ſon of *Eaſru*
ſon of GADELAS
ſon of *Niul*
ſon of *Finiuſa Farſa*
ſon of *Baath*
ſon of *Magog*
ſon of *Japhet*
ſon of *Noah*
ſon of *Lamech*.

FROM

FROM this table it appears, that *Mileſius* was the eighteenth in deſcent from *Gadelus*; and it muſt be obſerved, that the taſte for keeping the moſt exact regiſters of their great men prevailed ſo much, by the legal injunction upon their bards and antiquaries, and by faſhion, that there were very few families of any note, but cauſed their own pedigrees to be handed down, with the greateſt care; and it is now the humour of many, whoſe ſituation in life is but very low; for it is not uncommon to hear men, following the plough, in that country, giving an account of their own deſcent from very great anceſtors; which they deliver with ſo much preciſion, and as little heſitation, as any one could do in reading a catalogue of names fairly wrote; and this is learned by every ſon from his father, in ſucceſſion; juſt as the younger bards were taught, in former ages, by the elder; many of which pedigrees, thus preſerved traditionally by poor families, agree very cloſely with the authentic records now in being; although no poſſible information could be obtained by theſe people from the records themſelves, as they cannot read their own language; nor can they, from their obſcurity in life, procure any knowledge of this kind from thoſe that are well verſed in the *Iriſh* writing; and this is much the genius of the ancient *Britons*, at this time, and ever was; which is a ſtrong preſumption, that, from the very deluge, the ſons of *Noah* reſpectively purſued this cuſtom.

## CHAP. VII.

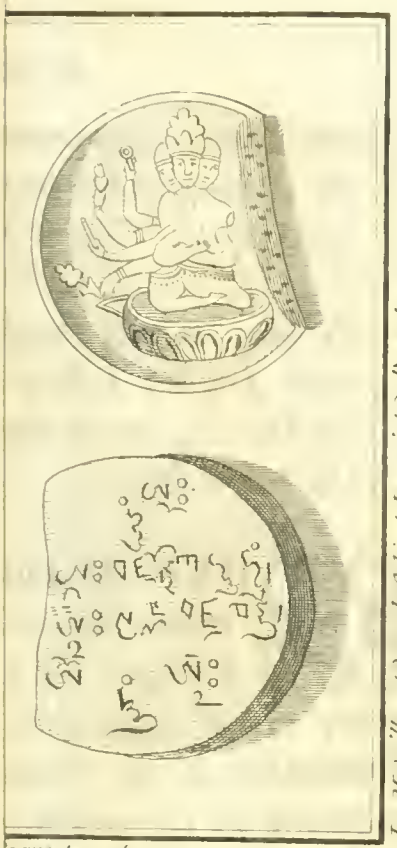
*Colonel* Grant's *explanation of a curious* Siberian *medal, in the cabinet of the empreſs of* Ruſſia, *which relates to the religion of* Tangutia *and* Tibet; *of the* Lamas, *and their notion of a* TRIUNE BEING; *agreement between* Perſian *and* German *words*; *miſſionaries accounts of thoſe people*; *hiſtory of the knowledge of a* pleurality *in the* DEITY, *among the patriarchs, and afterwards among the* Jews, *&c.*

WHEN the mind is attentively employed in ſuch reſearches as tend to illuſtrate any obſcure paſſages in hiſtory or antiquity, every hint, every ray of light that illuſtrates the ſubject, gives high ſatisfaction to the ſtudent, and tends to the great entertainment of the reader of his work.

I HAD much pleaſure, in the diſcovery of an anecdote that fell in my way, from the pen of a very learned and ingenious gentleman; who, with a ſagacity peculiar to himſelf, and a knowledge in the ancient *Magogian* language, which, I am ſorry, very few can boaſt of, has illuminated the ſubject I am upon to my utmoſt wiſhes.

MEDALIC hiſtory has reſcued many noble paſſages from the dark receſſes of oblivion, in almoſt every nation in *Europe*; and it was a glorious paſſion that animated the buſy minds of men, of every rank, to impreſs their atchievements, and other memorable incidents, upon ſome durable material, which was capable of bearing the injuries

*facing pa. 184.*



*Tgt. Medaille est Orne le Cabinet Imperial de Petersbourg.*

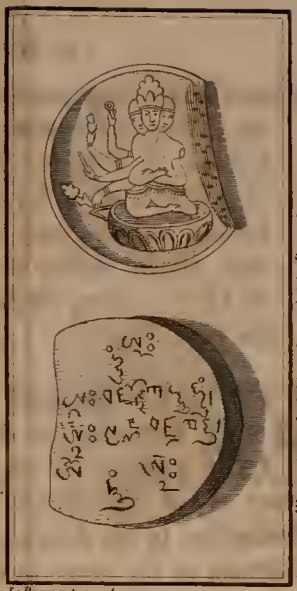
*armentier sculp*

*teuta son etendue en Langue Irlandoise, avec la Traduction*
*nte Col. Capitaine au Reg. de Lally.*

Jeananayl
Saintzad
n yna tyy Saintzatayb-yy.
aanitzil Dēaydā.
Tr zydezyād
zyy.

*eta Dei in tribus Imaginibus -hisce ).*
*nclam voluntatem Dei ex illis.*
*Diligite eum.*

*iny7. Aperit Sanctam volontatem Dei vobis. & ac abrev.*



Medaille trouvée dans un Temple de Pekatorsk en Siberie. Strahlenberg la rapporte Table V. de son Hist. Geog. Les Caracteres sont Irlandois.

La Medaille est dans le Cabinet Imperial de Petersbourg.

Le Parmentier sculp

L'Inscription cijointe dans toute son etendue en Langue Irlandoise, avec la Traduction Latine par M.le B. de Gronte Col. Capitaine au Reg. de Lally.

Jeanamail
Saindzad
Romta Dē ann gna tuj Saindzta taib-gg.
Tuignuge. Naomtuil Dēayda.
Tuzjdezgnād
Dlg.

*Alma Imago Sancta Dei in tribus Imaginibus -hisce.*
*Colligite Sanctam voluntatem Dei ex illis.*
*Diligite eum.*

Uzlio. Saoin toil Dē Dinzg. *Aperit Sanctam volontatem Dei vobis.* ♃ ♃ *abrev.*

ries of time, in order to give ſome information of them to poſteririty: as if it was inherent in the ſouls of men to languiſh after futurity, and not only to wiſh for an eternal duration for themſelves, but for the knowledge of their actions alſo. This paſſion is the dictator and encourager to noble deeds; and, if obeyed with rectitude, would fill the world with glorious records of diſintereſted benevolence and love to mankind, and unfeigned reverence to the CREATOR of all nature; which would then well deſerve to be handed down to poſterity. But in this regard, it is to be feared that there are many, in very conſpicuous points of view, who are rather willing to excuſe the office of a bard's or hiſtorian's attendance upon their actions; although it is the ardent wiſh of every one's heart to obtain a good name, however ſlothful or unwilling to purſue the worthy means of acquiring it.

THE happineſs I have hinted, ariſes from the explanation of an inſcription of a *Siberian* medal, which is copied by *V. Strahlenberg*, and of which, he ſays, page 409, "that it is made of a ſubſtance like *terra ſigillata*, of the exact ſhape and ſize of that copy he has given, in his fifth table." He thinks the characters upon the reverſe reſemble thoſe upon Monſieur *Bourdelot's* medal, and that it came originally from *Tanghutia*, through *India*, to the *Calmucks* and *Mungals*; notwithſtanding it was found in an old chapel, among many ancient manuſcripts, near the river *Kemptſchyk*, which falls into the river *Jeniſei*, near its head. He thinks they bring this medal from *Tanghut*, where the *Dalai Lama* gives them to the people, as an holy thing, to hang to their necks, or in the place where

they uſually pray. He further ſays, the characters reſemble thoſe of *Tanghut*, and the image is like the idol *Puſſa* of the *Tanghutians*, and the *Xaca* of the *Brachmans*; but his imperfect relation of it, both as to its origin, and to the ſect of idolaters to which it belongs, excited baron *Grant*, a colonel in *Lally's* regiment, to pay an attention to it; whilſt he conſidered certain medals of the like kind, by which he has thrown great lights upon, and enriched, this kind of learning, and the knowledge of the religious notions of the people of thoſe parts of *Scythia*, which are the ſeats of the *Dalai Lamas*, at preſent.

THE rank in life which colonel *Grant* holds, as firſt officer in the regiment, to which he belongs, his liberal education and learning, and his natural diſpoſition to laudable reſarches of this kind, are motives ſufficient to warrant his adheſion to the ſtricteſt truth, in this diſquiſition; but his being an abſolute maſter of his native language, the *Magogian*, or *Iriſh*, by which alone he was able to make an explanation of the characters upon this medal, demands the greateſt confidence to his treatiſe, from the candid and learned part of mankind, and reflects the higheſt honour upon himſelf.

HE communicated the following account, written in *French*, to Monſieur *de Liſle*, who had reſided in *Ruſſia* for a conſiderable time; thinking that, as one of theſe original medals is in the imperial cabinet at *Peterſburg*, he might receive ſome intelligence of it from him; but it does not appear, whether Monſieur *de Liſle* had any notion of it, by the colonel's account. Now, before I preſent the reader with the tranſlation of this learned officer's memoir,

moir, a deſcription of the medal will be a proper introduction to it, which is as follows, from accounts of the doctrines of the *Lamas:*

THE image, which appears upon one ſide, and which repreſents a deity, is one human figure, as to the body and lower extremities; but divided upwards into three faces. He ſits croſs-leg'd, upon a low ſopha or ſtool, in the manner of the *Eaſtern* kings; an arched urn, or ſomething reſembling it, is under the ſopha, but ſeems empty; it is thought that this figure is thus made, with one body, three heads, and ſix arms, from an idea among thoſe *Lamas* of a *Trinity* in *Unity*; in which notion, they ſeem to aſcribe to each of theſe perſons, a peculiar care, or office, in the creation and government of the world; and, indeed, *V. Strahlenberg* mentions the great regard the generality of theſe *Northern* nations have for the number *three*; which is not unconformable to our Chriſtian faith, of the HOLY TRINITY. It is eaſy to obſerve, by the air and attitude of theſe three perſons, that the idolaters diſtinguiſh in them a kind of pre-eminence: that which is the principal figure, from which the other two proceed, is repreſented as the *father*, or *chief*; the figure on the right, holding the moſt honourable place, is thought the ſecond perſon; and that on the left, the third. To give a general idea of the offices of theſe three perſons, according to the belief of the people, leaving the particular account in the colonel's memoir to follow, I ſhall only mention, that "they think the *firſt perſon*, content with having created all things, reſts in tranquillity, with his hands "a-croſs, and leaves every thing elſe to the other two:

" but that his pre-eminence, being crowned with a mitre,
" and having an air of ſagacity, does not hinder his wiſ-
" dom to be communicated to the other two; and that he
" ſhares it with them, without ſtricture or difference, be-
" ing equal to every one; for, that their attributes repre-
" ſent an unlimited power. Therefore they acknowledge
" one divinity, which conſiſts of three perſons, equal
" among themſelves, each of infinite wiſdom and power,
" diſtinguiſhed, nevertheleſs, by a ſhadow of pre-eminence,
" relation and proceſſion; all three of a beneficent nature,
" inſeparable in one ſpirit, conſtituting but one BEING,
" infinitely wiſe and powerful, and CREATOR and OR-
" DAINER of all things."

*Colonel* Grant's *letter to Monſieur* de Liſle, *upon the* Siberian *medal, now in the imperial cabinet at* Peterſburg, *tranſlated from the* French.

I.

" UPON the reverſe of the medal, an inſcription is engraved, which *Strahlenberg* could not explain; he ſays, that *Bourdelot*, and other antiquaries, who have attempted to explain ſuch kinds of medals, took theſe characters for thoſe of *Tangut*. I have not ſeen theſe explanations; but, in taking a view of the *Siberian* medal, I was immediately ſtruck by the reſemblance of the characters to thoſe we uſe in *Ireland*, to write the language of the country. I perceived in them not only the letters, but alſo words, well formed, the ſenſe of which was familiar to me. The likeneſs of the figures and abbreviations, of which there were a great

a great many, as they are in all our writings, were preſently known to me; and, in giving a little more application to it, I found my own language, in all its purity, and the ſenſe of the inſcription. After having eſtabliſhed the words, according to the letters, and the value of the figures, a value which is fixed in my country, I wrote over the whole, in characters at length, in the *Iriſh* language, and produced the legend, which appears upon the ſecond plate: to which I added the *Latin* tranſlation, becauſe I think that language is the fitteſt for giving its literal ſenſe.

II.

" THE perfect conformity of all the parts of this inſcription with our writings, leaves no room to doubt, that the ſacred language of the ſect of idolaters, to which this medal belonged, is the vulgar tongue which we ſpeak in *Ireland*, for ſo many ages; which we ſhall be further convinced of by the following obſervations:

III.

" DIA is the name which we yet give, and which, at all times, we have given, to the SUPREME BEING, in *Ireland*. This word is declinable, and produces DE in the genitive. This genitive, which is in the inſcription of the medal, has there the ſame ſenſe, and all the power, which it has with us: which authorizes us to conclude, that the ſect of idolaters, or their *chief pontif*, who made the inſcription, and who knew the genitive DE, knew alſo, as well as we, the nominative DIA, which is, conſequently, with theſe idolaters,

lators, as well as with us, the name of the SUPREME BEING.

"THIS knowledge would have been very difficult to be eſtabliſhed without the inſcription; for, I do not remember to have ſeen the DIA mentioned by any hiſtorian, who has wrote upon the worſhip of idolaters. It is a ſign that theſe people mention this word but very ſeldom, and with the greateſt veneration: or, perhaps, they are not permitted to pronounce it loudly, or before ſtrangers.

"IN effect, the word DIA is one of the moſt ſacred and expreſſive of names; its roots are the word, or affirmative particle, *Do*, and the five vowels *u*, *o*, *i*, *e*, *a*: theſe vowels are not only the elements of the *Iriſh* language, but alſo of the diſtinct names of GOD, forming as many names of GOD beſides, as their combinations together can admit of. The name, formed of a ſimple vowel only, imports the perſonality, or *aſeitas*, which reſpects the interior: but this philoſophy is developed by the aſſemblage of the five vowels; forming, with the affirmative *Do*, which is put to render the ſound ſtronger, the word compoſed, *Do*, *u*, *o*, *i*, *e*, *a*, &c. And we know that this word, or its roots, according to the rules of the compoſition of words in our language, become DIA; a word which, in two ſounds, includes the affirmative, the vocative, the nominative, the genitive; which gives an idea of the SUPREME BEING, that anſwers to all his interior and exterior attributes; and which, conſequently, repreſents GOD.

"*Certiſſimè tu, O Refugium, Bonum Summum, Pater, Domine noſter! Creaturarum mundi Dominus, Eſſe, Creator, Ens a ſe, ille qui eſt. Ego ſum qui ſum: ego.*

"ALL

" ALL theſe ideas are included in a diſtinct manner, in the word DIA; conſequently, in pronouncing this name, with the knowledge of the roots, theſe ſounds, which rowl in our mouths, impreſs in our ſouls an image accompanied with all theſe attributes. It is the property of our tongue to have all its words expreſſive, and all its ſounds calculated to repreſent all the tracts, or lines, and paintings of nature. The idolaters, who are acquainted with it, ought neceſſarily to have a juſt knowledge of the SUPREME BEING, when they call him DIA.

IV.

" *Strahlenberg* tells us, that the *Tartars*, called *Jakuthi*, which are idolaters, and the moſt numerous people of all *Siberia*, adore one only inviſible GOD, under three different denominations, which are:

*Artugon*; *Schugo-teugon*; *Tangara*.

Theſe are *Iriſh* words, and names very expreſſive, relatively to the three perſons in the Trinity.

*Arteugon*.

" *Ar*, is the numeral here, and relative to ſeveral equals; it is one of the inflections of *fear*, which is the word for *man*, in our language, and which anſwers to *vir*, in *Latin*; *fear* comes from *fearr*, the beſt; ſignifying that man is the beſt and chief being upon earth; and therefore deriving from the moſt ſimple, and that which is the moſt known object, they ſeized the idea of GOD, when they called him FEAR, the beſt Agent, or Being, of the univerſe. But, in order to wipe off the compariſon, and intirely

tirely to diſengage the mind from the idea of a *man*, an epithet is added, which repreſents the moſt diſtinct attribute of GOD: as, in this caſe, *Teugon*, which in our language, is the third perſon of the verb *dare* of the *Latins*; ſo that *Arteugon*, in the *ſimple*, ſignifies *vir qui dat*; in the *ſublime* and *theologic*, it is *Creator Rerum Omnium*. It is therefore certain, that, by the appellation *Arteugon*, theſe idolaters underſtand the firſt perſon in the Trinity; that anſwers, according to what we have ſaid of the fore figure, or perſon, in the image of the medal.

*Schugo-teugon.*

"ITS roots are *Seogodh Teugon*, the war he gives; that is to ſay, in the ſublime, the God of *Armies*. This title is relative to the perſon on the right, in the image, and who holds the ſcepter: according to our ideas, he ought to be the *ſecond* perſon in the Trinity; the power of the Father, the Judge and Maſter of the world, who, at all times, was acknowledged, as before ſome days, to wage war upon hell, and a corrupt world.

*Tangara.*

"THIS is a word compoſed of *tangrath*, which ſignifies, *eſt amor eorum:* the love of the two perſons, already named, *Arteugon*, *Schugo-teugon*. This appellation agrees with the third perſon of the Trinity, and ought to relate to the perſon on the left of the image, and who, according to his attributes, is watchful to conduct mortals in the ways of GOD.

2

V. "I

V.

"I HAVE already obſerved, that *Ar*, in *Arteugon*, is numeral and relative to ſeveral equals: in effect, we may ſay *Ar Schugo-teugon*, *Ar Tangara*; and that ſhews, that the ſame idolaters believe theſe three perſons equal among themſelves; and each GOD. For if they do not repeat *Ar*, before the other perſons, it is only to ſuſtain the power and delicacy of the language. It follows, that *Teugon* has another Being before him in numeral order; it is *Fear*, *Vir*, by way of excellence, although of the ſame nature, and equal with others; as if it was ſaid, *Deus: alter Creator*, *alter Armorum*, *alter amor ab utroque procedens.*

"THE *Jakuthi*, therefore, have a juſt knowledge of GOD, *Unus et Trinus*; and the names they give to the three perſons of the Trinity, perfectly anſwer the attributes which characteriſe the perſons in the image; whether this conformity happens by chance, or that theſe ideas of the Unity in Trinity, which are common to theſe *Jakuthi Tartars*, and to the chief of the ſect who cauſed the medal to be ſtruck, do not firſt come from the ſame ſource.

"IN theſe reſearches, I turned one part of my attention to diſcover ſome idea of the idolaters, that might point out the coming of a *Saviour*; but I could not obſerve the leaſt ſign of it. Every thing denoted the moſt remote antiquity, and a ſtile quite foreign to that of the *Goſpel*. There was no attribute in the image, no epithet in the appellations of the *Jakuthi*, that had any relation to it. On the contrary, theſe idolaters, every where, repreſent

the ſecond perſon in arms, as if ready for battle: which ſeems truely to point out, that they have a knowledge of his enterprize, but not yet informed, or, at leaſt, convinced of his having come, and of his *triumph*. It is, however, upon that topic the Chriſtian miſſioners begin, in every country where they go to preach; and, therefore, the want of ſtile, and the due apprehenſions relative to it, in theſe idolaters, clearly ſhew, that the knowledge that they ſeem to have of the future incarnation, and of GOD, *Trinus & Unus*, is independant of the preaching of the *Goſpel*; and that this doctrine is more ancient, and more extended, than its enemies pretend, under the pretext that it was introduced by Chriſtianity, and peculiar to the Chriſtians.

## VI.

"HITHERTO, we do not know what ſect of idolaters we have been treating of, in our explanation of the medal; yet, in conſequence of the perfect identity of the language of the *Jakuthi* with that of the inſcription, and becauſe theſe *Tartars* were formerly one people with the *Braſti*, and many other neighbouring nations, I am inclined to believe the medal in queſtion is of the *Dalai Lama*, or grand pontif of *Tibet*. This opinion appears to me the better founded, becauſe, according to a very ancient tradition in *Ireland*, we firſt came from the neighbouring provinces of the *Caſpian Sea*: that we ſee, by the authors of the continent, that the language *deri* was formerly ſpoke in *Madian*, and at the court of *Coraſan*; that *deri* ſignifies *of* GOD, and is a word of our language, *theologic*, *eccleſiaſtic*;

*eccleſiaſtic*; that our language, among us, is called *Gaoidhilg*, and we *Gaoidhill*, *precantes*, *eccleſiaſtici*, *theologi*, *deri*.

"This connection, which ſhould have a more real foundation than mere chance, is, without doubt, ſufficient to eſtabliſh three hiſtorical facts: 1. that we are certainly come from the provinces near the *Caſpian Sea*: 2. that the medal is of *Tibet*, which is not very remote from this ſea: 3. that our common language of *Ireland*, is the ſacred language of this religious ſect; a knowledge that gives us a true notion of the theology of the *Lamas*.

"BUT as to this, we have a proof which appears unanſwerable: it is, that the title *Dalai Lama* is an expreſſion of our language, and ſignifies *invocavit manus*. Let us here look back upon the medal, in which the hands are ranged and ornamented with ſo much care, and by the attributes which ſpecify the theology of the *Lamas*. They gave them this name to diſtinguiſh them from other idolatrous ſects, and particularly from the *Brachmans*, who ſeem to diſpute their priority, and who alſo derive their name from a particular ſyſtem, in which they ſuppoſe that men were immediately brought forth from the perſon of GOD: for it is certain, that *Brachman* comes from *Bearachman*, which, in our language, ſignifies a *man who brings forth*, or *who believes in the bringing forth*.

"As to the reſt, I can prove that *Ghilan* alſo denotes our name; that we came out of this province, and that we paſſed, with *Jubal*, into *Spain*, from whence, after 400 years, we came into *Ireland*. Our quiet ſtate, and retirement, in an iſland ſeparated a good way from the conti-

nent, put us in a proper condition to preſerve our language; beſides, the perfection of its expreſſions, which are the very images of the traces of nature, has greatly contributed to its preſervation. Our vowels are ſo expreſſive, that we can ſpeak every thing, without going out of them. The conſonants, which were invented only to devellope the philoſophy of the vowels, expreſs much alſo, becauſe they are exactly formed upon the ſound, and upon the configuration of the mouth, in paſſing from one vowel to another: not to mention, that we vary and ſoften the ſounds of conſonants by *l'h*, or by the points which are put over them: which affords us the convenience of rendering them mutes in compoſed words, although they muſt appear written in the words, in order to indicate the roots. It is eaſy to comprehend, that theſe reſources ought to render a language invariable, as well in the pronunciation, as in the ſenſe of the words. Nothing can make us corrupt it, but a mere abandoning of learning and ſtudy; and *Ireland* has always had public poets and hiſtorians, equally zealous of ſpeaking and writing well."

The author of this treatiſe adds, that "he could clear up ſeveral other inſcriptions, to be found in *Strahlenberg*, upon the firſt univerſal language; upon its degenerating; upon the origin and migration of people; upon the origin and cauſe of the plurality of the gods of idolatry; upon the various worſhip of different people, who acknowledged the TRUE GOD, &c. but he refers theſe noble reſearches to future letters." Thus far Colonel *Grant*.

IT would be happy, if ſuch gentlemen, as underſtand this language, were properly encouraged to travel into theſe parts

parts of *Scythia*, in order to penetrate a little more narrowly into their antiquities; and, in this regard, to have an eye to the religions of the neighbouring nations. I have no doubt, but every principal country, river, lake, mountain, or other remarkable place, has its appellation in this language, or that its roots may be traced in every name, notwithſtanding the diſtance and viciſſitudes of time, which, of courſe, introduce ſome alteration: I can find innumerable words of the *Magogian* language in the *Gentou's* and *Perſian* tongues, as well as in thoſe of all *Europe*; and this makes me recur, as I promiſed, to *Togarmah*, one of *Gomer's* ſons, who, with his people, ſettled in the *Northern* quarters, and was, in the time of *Ezekiel*, one of the nations that was to have come down to fulfil the propheſy, I have mentioned before.

THIS was the patriarch who carried his language to, and peopled theſe very countries, now ſubject to the *Lamas*, and this is their language upon their *ſacrum numiſma* to this day.

THIS very name is *Iriſh*, *Togham* ſignifies to chuſe or take up, and *Armah* comes from *Arm*, arms or weapons of war, in the *Iriſh* tongue. They were, according to the hints from that prophet, a people given to war, and were very powerful; for the prophet calls them the *houſe* of *Togarmah*, an appellation which ſhews they were a nation of great eminence, from the beginning, and known ſtill, in his time, by the name of their firſt leader, the youngeſt ſon of *Gomer*.

IT is well known, that many of the *German* words have the ſame ſound and meaning with the *Perſian*, which, ſome

ſome imagine, was occaſioned by an irruption of the former into *Perſia*; but if we pay an attention to the *German* language, we ſhall find that all theſe words, common to the *German* and *Perſian* tongues, are truly *Magogian* or *Gomerian*, both having the ſame ſource; and that the *houſe* of *Togarmah*, in their ſeveral invaſions of *Perſia* and *India*, and intruſions among the offspring of the ſons of *Shem*, who firſt peopled the former, and afterwards the latter, carried their language with them; and, by a mixture of this with that of the iſſue of *Shem*, which we have reaſon to believe was the *Hebrew* tongue, formed the ſeveral dialects that afterwards overſpread the *Eaſt*; in every one of which, an infinite number of words may be traced up to theſe two original fountains; while, in the mean time, the deſcendants of *Magog*, *Meſhech* and *Tubal* carried the ſame family language with them all over *Weſtern Scythia*, and every other *Northern* and *Weſtern* part of *Europe*, whether iſland or continent; and this is the true reaſon why many *Perſian* and *Gentou* words are the very ſame with many of the *German* and other *Northern* dialects: beſides, the little likelihood of ſuch incurſions from *Germany* having been made immediately into *Perſia*, between whom ſo many other powerful nations were placed; of which more hereafter.

THERE is certainly ſomething very worthy of notice in this conſideration, with regard to the inſcription upon this *ſacrum numiſma* of the *Dalai Lamas*, that theſe characters ſhould be the very ſame with thoſe among the abbreviations in the *Iriſh* manuſcripts, now extant; for nothing could have preſerved them in their original ſtate, but

but their being the types of the religious language of the *Prieſts*, or *Lamas:* becauſe, it is well known to every one, who has taken any pains in theſe ſtudies, that the characters of every language have, in ſome meaſure, deviated, and ſome are almoſt totally changed from their original.

I HAVE ſpecimens of many alphabets by me of ſeveral *Northern* dialects, which are, no doubt, derived of this original language; but ſo much mutilated, that, without great trouble, their affinity can hardly be diſcovered. This is the caſe with the ſeveral real derivative alphabets from the original *Hebrew* letters, in the *Oriental* dialects, that have ariſen from that language; and, from this conſideration alone, there ariſes a very ſtrong argument for the early arrival of the firſt inhabitants of *Ireland*, and of the ſeveral invaſions afterwards of that iſland, by ſome of the ſame people and language, even before any mutilation could have happened in their language firſt, or afterwards in their characters; becauſe they are very little altered from their firſt uſe to this time.

I THINK it will not be unentertaining to ſet down, in this place, the inſcription at length of the medal in queſtion, with the *Latin* explanation, as it is upon the plate, given by colonel *Grant*, to which I ſhall add its *Engliſh* interpretation, word for word, that it may be the better comprehended by the *Engliſh* reader. And this will influence me, by the way, to enter into an enquiry, that may be of ſome conſequence to thoſe who intereſt themſelves in reſearches into the theologic hiſtory of nations.

THE

*The inſcription of the* Siberian *medal, in* Iriſh, Latin *and* Engliſh: *and, for want of* Iriſh *types, we are obliged to uſe the common letters.*

Geanamail ſamlugad Naomta Dē ann ſna trí ſamluga,
*Alma imago ſancta Dei in tribus imaginibus,*
The acceptable image holy of God in three images,

Taib ſi. Crunnige Naom Tuil Dē aſdha.
*Hiſce. Colligite ſanctam voluntatem Dei exillis.*
Theſe. Gather the holy will of God from them.

Tuguide grād ſir.
*Diligite eum.*
Love him, or
Take up love for him.

THE editor of colonel *Grant's* treatiſe, in the *Journal Etranger*, has added ſome accounts of the *Dalai Lamas*, which he calls *Eclairciſements Hiſtoriques ſur le Dalai Lamas*, and which he has taken from the narratives of ſome of the miſſioners that went into thoſe countries at different times. I ſhall briefly recount theſe obſervations, with ſome remarks, as I go on, for their better illuſtration.

"SEVERAL travellers, ſays he, make no difference between the religion of *Tibet* and the famous ſect of *Fo*, among the *Chineſe*; notwithſtanding the miſſioners that went thither, ſuch as the Jeſuits, *Grueber* and *Deſideri*, and alſo Father *Horace de la Pona*, a capuchin, have obſerved a great conformity between the *Roman* religion and that of *Tibet*; ſome of theſe have imagined, that the Chriſtian religion was

was preached in thoſe parts in the time of the apoſtles, of which ſome traces remain in the books of the *Lamas*; for which he cites ſeveral reaſons: as, 1. the dreſs of the *Lamas* has no ſmall reſemblance to that of the apoſtles, as repreſented in ancient paintings; 2. their ſubordination, which has ſome reſemblance to the eccleſiaſtic hierarchy; 3. a reſemblance between their ceremonies and thoſe of the church of *Rome*; 4. their notions of an incarnation; 5. the maxims of their morality.

"FATHER *Grebillon* obſerves alſo, with aſtoniſhment, that the *Lamas* have the uſe of holy water, ſinging in the church ſervice, prayers for the dead, mitres worn like the biſhops; and that the *Dalai Lama* holds the ſame rank, among his *Lamas*, that the *Pope* does in the church of *Rome*: and father *Grueber* goes further; he ſays, that their religion agrees, in every eſſential point, with the *Roman* religion, without ever having had any connection with *Europeans*: for, ſays he, they celebrate a ſacrifice with bread and wine; they give extreme unction; they bleſs marriages; pray for the ſick; make proceſſions; honour the relicks of their ſaints, or rather their idols; they have monaſteries and convents of young women; they ſing in their temples like Chriſtian monks; they obſerve ſeveral faſts, in the courſe of the year, and mortify their bodies, particularly with the *diſcipline*, or *whips*; they conſecrate their biſhops, and ſend miſſionaries, who live in extreme poverty, travelling bare-foot, even to *China*. Father *Grueber*, ſays he, has ſeen all this: and *Horace de la Pona*, for his part, ſays, that the religion of *Tibet* is like an image of that of *Rome*. They believe in one GOD; a Trinity, but

filled with errors; a paradiſe, hell, purgatory; but mingled with fables: they make alms, prayers, and ſacrifices for the dead; they have convents, wherein they make vows of chaſtity, and poverty; have confeſſors appointed by the great *Lama*, and, beſides, holy water, the croſs, chaplets, and other practices of Chriſtians.

" SOME miſſionaries, among which Father *Regis*, count the people of *Tibet* mere idolaters; whilſt others are willing to think they were once Chriſtians, but degenerated. *Andrada* ſays, they retain an idea of Chriſtian myſteries, but confuſed, and much changed: and *Grueber* thought himſelf the firſt Chriſtian that ever went into *Tibet*; but his editor, *Thevenot*, contradicts him, aſſerting, at the ſame time, that Chriſtianity is ſpread much further into the *Eaſt* than theſe eccleſiaſtics have imagined; and that, on the frontiers of *China*, there are whole nations that profeſſed that faith. He adds, that he ſhould find no difficulty in pointing out the time when it was carried into theſe parts by the *Neſtorian* miſſionaries, and how it was loſt there; but that the proofs for his opinion were written in the original language, with the addition of ſome pieces, which would contribute greatly to the clearing up the geography and hiſtory of theſe countries. Theſe are undoubtedly the ſacred books of the *Lamas*, and ſtrongly corroborate what colonel *Grant* has delivered in his learned diſſertation.

" IN the account of the *Ruſſian* embaſſy, in 1623, it is ſaid, that the religion of the *Lamas* is the ſame with that of the church of *Rome*; but if we look higher, into the hiſtories of the earlieſt miſſionaries, we ſhall find, that *Marcopolo*,

*Marcopolo*, and others, who made a voyage into *Tartary*, in the thirteenth century, took theſe *Lamas* for Chriſtians; and the idol, repreſented upon the medal, ſeems to be the ſame which *Du Halde* mentions, which he deſcribes to have three heads; before which the people perform their ſacred rites, with various geſtures, motions, and dancings in a ridiculous manner, accompanied with many and repeated invocations. As to the great *Lama*, the people believe him immortal, and poſſeſſing all the perfections of divinity; that he has univerſal knowledge; that when he has advanced to old age, and appears to die, he only changes to another body, in which he is again born; and that the prieſts, or inferior *Lamas*, only, know the infant in whom the *Dalai Lama* exiſts, and who is to replace the old one, to the ſenſes of the people. In order to this, they ſeek out for a child that has as near a reſemblance to the former *Lama*, as poſſible, and make him ſucceed; and thus they have given their divinity a power of new incarnations and ſucceſſions, from the beginning of his firſt appearance in the world.

" *Bernier* tells us, that he had the following account from a *Lama* phyſician: when the grand *Lama*, ſays he, is advanced to extreme old age, and thinks himſelf pretty near his end, he calls a council, to tell them, that he muſt ſoon paſs into the body of ſuch an infant, newly born; this infant is brought up, with great care, till he is ſix or ſeven years old; then, in order to make ſome proof of him, they lay before him certain little moveables of the dead perſon, mixed among ſome of his own, and, if he is capable of diſtinguiſhing them, it is a manifeſt proof of

his tranſmigration. This impoſture, Father *Grueber* ſays, is carried on by the policy of the princes of *Tibet*. The *Dalai Lama* ſits in a grand apartment, in his palace, adorned with gold and ſilver, and illuminated with a great number of lamps, upon a kind of bed, covered with the moſt rich tapeſtry; when they approach him, they proſtrate themſelves before him, touching the ground with their heads, and kiſſing his feet with the moſt profound reverence.

"HIS face is always covered, which none but his chief confidents are permitted to ſee. The reſidence of this great *Lama* is upon the mountain of *Putola*, in the country of *Barantola*, upon which, twenty thouſand other inferior *Lamas* dwell round about him, of different ranks and ſubordinations, which renders them reſpectively more or leſs worthy of approaching their great *Pontif*. Prodigious numbers of foreigners, from very great diſtances, as well as his own people, come to adore him, and receive his bleſſing: nor are the *kans* and *princes* excuſed from this attendance, nor received with leſs haughtineſs, than the meaneſt of the people. Formerly the *Dalai Lama* was eſteemed only as a ſpiritual power; but he is become, by degrees, a temporal prince; eſpecially ſince the conqueſt of the *Eluths*, the *kam* of which people put him in poſſeſſion of a rich patrimony."

IN theſe accounts from the miſſionaries, it does not appear that they have done much honour to the Chriſtian church; and, indeed, it is a great pity that there is room for ſo cloſe a parallel between ſuch abſolute idolatry, and any part of the church of CHRIST. The only analogy between

tween the profeſſion of the *Lamas* and that of Chriſtians is in the worſhip of a *Trinity* in *Unity*, in my apprehenſion; all the reſt they muſt allow to be idolatrous. And, if we look back at the articles of the ceremonies and rites, juſt mentioned, which they have informed us of, and from whence they draw ſo exact a picture, and examine thoſe of other pagan nations, almoſt every where, we ſhall find them to be much the ſame. However, this not being the ſcope of my inquiries, I ſhall only ſtop a little to examine by what means the notion of a *Triune Being* was firſt propagated among theſe people.

LET us conſider, that there can be only two ways by which they could have had any ſuch doctrine implanted among them; and theſe are, either a tradition handed down from very remote antiquity, or the preaching of Chriſtianity by ſome miſſionaries: as to the latter opinion, I cannot be inclined to think they had any information from Chriſtians concerning the Trinity till lately; becauſe no traces of the foundation of ſuch revelation is found among them: if CHRIST had ever been named to them, they could never have forgotten that he was the ſecond perſon in the ever-bleſſed *Trinity*; and, therefore, muſt have had his Name in perpetual remembrance, for every attribute belonging to his divine functions. We find, that whereſoever St. *Thomas* had propagated the Chriſtian faith, the people, to this day, know the principles of their religion, that JESUS is the ſon, the ſecond perſon in the Trinity; and, according to ſeveral authors, he went into *India*, as far as *Sumatra*, preaching the Goſpel, and converting great numbers, in *Media*, *Perſia*

and other countries, as he went; but theſe were very remote from *Tangutia*, or *Tibet*; where, inſtead of the incarnation, acknowledged by all true Chriſtians, the *Lamas* make a ſucceſſion of idolatrous incarnations for the *Dalai Lama*, as it is already mentioned, without the leaſt trace of the notion of a SAVIOUR, or REDEEMER, of the world.

IF it be ſaid, the *Neſtorians* might have given them ſome hint of a *Triune Being*; then I would aſk, why theſe (as all the numerous *Neſtorian* Chriſtians of the *Eaſtern* countries do, and they are many) ſhould not remember the principles of the doctrine of the *Trinity*; but the *Neſtorian*, or, as ſome of them call themſelves, the *Chaldean* Chriſtians have never loſt the notion of the *Trinity*, however they differ from other Chriſtians in ſome points.

NOR can it be ſaid, that any of the *Roman* miſſionaries conveyed that knowledge to the *Tangutians*; for they all own, with ſurprize, that they found them in poſſeſſion of this notion, without knowing the reaſon of it; and worſhiping an idol calculated to repreſent the *Trinity* in *Unity*, as near as they poſſibly could. We muſt, therefore, rather ſuppoſe that this myſtery was handed down to them from very high antiquity; and that it is probable the *patriarchs*, who were the worſhipers of the TRUE GOD, had ſome notice of it from the beginning: but that, in proceſs of time, theſe people blended with it a number of idolatrous ceremonies and images, with other mixtures, from the ſuperſtitions of the *Bramins*, *Magi*, &c. perverting the true worſhip, yet retaining a ſhew of this great myſtery, which, by DIVINE Permiſſion, many were informed of, long before its being made manifeſt in the coming

coming of our bleſſed SAVIOUR. But, that the moſt ancient *Jews* had ſome lights among them of a plurality of perſons in the GODHEAD, is more than probable, from certain particulars, mentioned by ſome of our learned divines, which have not eſcaped the notice of the ingenious authors of the *Univerſal Hiſtory*, and which will not be unentertaining in this place, as thoſe gentlemen have declared it: becauſe it would ſeem that the *Jews* were leſs careful to conceal the myſterious ſenſe of certain words, which the *wiſe men* among them underſtood very well, before the birth of CHRIST, than afterwards; and were ſince guilty of ſome prevarication, with regard to the meaning of the propheſies, which point out the coming of the MESSIAH, in the plaineſt and moſt lively colours.

Now, there is one very prevailing reaſon, with me, that ſeems to prove that the *Lamas* had their notion of a plurality of perſons in the Deity, from the patriarchs and earlieſt *Hebrews*; beſides what will appear in the following quotation from the worthy authors, juſt mentioned; and that is: that the words, *Hear O* Iſrael, *the Lord our God is one Lord*, in the ſixth chapter of *Deuteronomy*, were commanded to be worn by the people as bracelets and frontlets, and to be written upon the poſts and gates of their houſes, &c. This is pretty nearly the caſe of the *Tangutians*, with regard to the *medal*, deſcribed and explained by colonel *Grant*, and *Strahlenberg*: for it is given to the people as an holy thing to wear about them, and place in that part of their houſes in which they uſually pray; becauſe it has the *triune* figure upon it, and the reſpectful deſcription of the DEITY upon the reverſe: and

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it is remarkable, that the inſcription mentions *three* figures, yet they are called the image of GOD, in the *ſingular* number, and repeated, in the ſame number, in the admonition, which ends the ſentence thus: *Gather the holy will of God from them; love him.*

THESE authors, in the third volume of their *Univerſal Hiſtory*, page 11, relate the poſitive laws concerning the worſhip of the only TRUE GOD, and, in the note [H,] they make ſeveral judicious obſervations upon ſome ſuperſtitions of the *Jews*, in their repetition of the firſt precept, which runs thus: *The Lord, who delivered his law from Mount Sinai, is the* only GOD in heaven and earth; which has the ſame purport with the firſt verſe of the twentieth chapter of *Exodus*, being the firſt of the *decade*, and with that mentioned before from the ſixth of *Deuteronomy*. This precept, they pretend, they are obliged, by the oral laws, to repeat twice every day, at ſun-riſe, and at ſun-ſet; to which the *Talmud* has tacked ſeveral very abſurd obligations and ceremonies in the performing it; and this commandment they bring as an unanſwerable argument againſt the Chriſtian doctrine of the TRINITY. Upon which the *Univerſal Hiſtory*, in the above-mentioned note, obſerves thus:

"SINCE they urge this text ſo ſtrenuouſly againſt the "Chriſtians, we ſhall beg leave to examine whether the "ancient *Jews* underſtood it in the ſame ſenſe the mo-"derns do: ſome learned converts from Judaiſm to Chri-"ſtianity ſeem to have proved the contrary, from their "moſt ancient writings; but as proſelytes are always ſuſ-"pected of being over zealous, there have not been want-

"ing

" ing ſome eminent Chriſtians, who, after a mature exa-
" mination of their evidence, have confirmed it, as we
" think, beyond all poſſibility of replying. We ſhall
" ſingle only one from among thoſe many, not only as
" he was very well verſed in this kind of learning, but
" becauſe, as he was not a prieſt, but a ſtateſman, he
" may be leſs ſuſpected of partiality: we mean the great
" *Philippus de Mornay*, who, among other ancient authors,
" quotes *Rabbi Simeon Ben Johai*, who, in his *Zohar*, a
" book by the *Jews* acknowledged to have been written,
" before the *Talmud*, if not before CHRIST, quotes the
" expoſition of *Rabbi Ibba* of this text, to this purport:
" that the firſt *Jehovah*, which is the incommunicable
" name of GOD, is the FATHER; by *Elohim*, is meant the
" SON, who is the fountain of all knowledge; and by the
" ſecond *Jehovah* is meant the HOLY GHOST, proceeding
" from them; and he is called *Achad*, one, becauſe GOD
" is one. *Ibba* adds, that this myſtery was not to be re-
" vealed till the coming of the MESSIAH. The author of
" the *Zohar* goes on, and applieth the word *holy*, which
" is thrice repeated in the viſion of *Iſaiah*, to three per-
" ſons in the DEITY; which he elſewhere calls *three ſuns*,
" or lights; *three ſovereigns*, without beginning, and with-
" out end. However, though it is out of our province to
" enter any farther into the controverſy, how far the doc-
" trine of the Trinity was, or might be, known to the an-
" cient *Jews*, from ſeveral places in the Old Teſtament,
" urged againſt them; yet we beg leave to make an ob-
" ſervation or two out of their *Talmud*, which ſeem to
" make very much againſt them, becauſe they have not

" yet been taken notice of, by any author that we know " of. There is one ſection in it, written dialogue-wiſe, " in which are ſeveral queſtions; as firſt, why the names " of GOD, *Elohim*, *Zabaoth*, &c. are in the plural num- " ber? And, ſecondly, why they are joined to verbs in the " ſingular? (thus, for inſtance, the firſt verſe of *Geneſis*, " ſays: *Elohim bara*, where GOD is in the plural, and " *created* in the ſingular; which our divines have applied " to the Trinity in Unity). And, thirdly, why GOD " ſpeaks, in ſome places, in the plural number? as, *Let* " *us make man, &c. in our own image, &c.?* Now, it is " plain, that to all theſe queſtions, or rather objections, " the *Talmud* gives us no anſwers, but what are plainly " illuſory; and ſuch as the compilers would, moſt proba- " bly, have ſuppreſſed, as well as the queſtions, had they " not deſigned thereby to make a kind of tacit acknow- " ledgement, that theſe irregular expreſſions contained " ſome myſtery, which they did not think lawful to di- " vulge. This was the reaſon why a learned Rabbi, who " was ſeverely charged with having betrayed the myſteries " of his religion, becauſe the ſtreightneſs of his circum- " ſtances had forced him to accept of the generous offer, " from a *Roman* cardinal, of a large ſalary for teaching " the *Hebrew* tongue, proteſts, among other things, which " he urges in his own vindication, that he had never ſo " much as explained the firſt verſe of *Geneſis*.

" BUT what will convince our readers, that this was the " caſe of the writers of the *Talmud*, is the anſwer that " is given in the chapter, above-quoted, to the queſtion, " why the throne of GOD is in the plural number, in

" *Daniel's*

" *Daniel's* viſion? The words, in the *Chaldee*, are *car-*
" *ſevan remiú*; which our verſion renders, *the thrones*
" *were caſt down*, contrary to the expreſs meaning of the
" verb, which ſignifies to raiſe, to exalt, and ſet up; in
" which ſenſe, all the *Jews* do rightly underſtand it.
" The queſtion, therefore, that is aſked is, why the throne,
" on which the Ancient of Days was to ſit, is put in the
" plural? After ſeveral trifling anſwers, which are there
" given as the ſolution of ſeveral learned Rabbies, one of
" whom pretends, that the plural implies the thrones of
" GOD and *David*, the laſt, and concluding one, is to the
" following purpoſe: that it is blaſphemy to ſet the crea-
" ture on the throne of the Creator, bleſſed for ever; and
" cloſes the whole with theſe remarkable words: *if any*
" *one can ſolve this difficulty, let him do it; if not, let him*
" *go his way, and not attempt it.* The meaning of it be-
" ing too obvious to want explaining, we ſhall wholly ſub-
" mit to the reader, and only add, that ſomething very
" like this ſeems to be intimated in that diſtinction, in
" their creed, about the unity of GOD; namely, that he
" is *one* by an *oneneſs*, or *unity*, peculiar to himſelf."

ALTHOUGH it may ſeem to ſome of my readers, that my purſuing what relates to the hiſtory of the Trinity is a digreſſion from the ſubject I have adopted; yet I cannot but think it of much conſequence, to dwell a little longer upon it, in this place, ſince I am led to it by colonel *Grant's* explanation of the *Siberian* medal: becauſe, it will contribute to the diſcovery of other matters, which, in the end, will not be very foreign to my general purpoſe. I ſhall, therefore, further attend to what the Reverend

Dr. *Waterland* has hinted, upon this head, in his ſecond ſermon upon the *Divinity of our Lord* JESUS CHRIST; who, after he has ſufficiently confuted the enemies of this doctrine, from the New Teſtament, proceeds to recite what the ancient Chriſtians urged out of the Old, againſt the *Arians*, *Jews*, &c. in vindication of a plurality in the *Godhead*, coequal and coeternal; not ſo much to confirm what he has amply proved before, which wants no confirmation, as to explain and illuſtrate it ſomething further, and, withal, to give a clearer idea of the ſentiments of the primitive writers, on this head. What I ſhall make uſe of here, from Dr. *Waterland*, are as follows:

"IN the firſt chapter of *Geneſis*, verſe 20, GOD is introduced ſpeaking in the plural number, *Let us make man*, "*in* OUR *image*, *after* OUR *own likeneſs*. This text has been "underſtood of Father, Son, and Holy Ghoſt, (or, at leaſt, "of Father and Son) by the whole ſtream of Chriſtian "writers, down from the times of the apoſtles. The "Chriſtians were not ſingular in thinking that the text "intimated a plurality; the *Jews* before, and after, believed ſo too, as appears from *Philo*, and *Juſtin Martyr's* Dialogue with *Trypho*, the *Jew*; only they interpreted the text, of GOD and his *angels*, which the Chriſtians underſtood of the perſons of the TRINITY. *Juſtin* "*Martyr*, and others, made very good uſe of it againſt the "*Jews*, obſerving how abſurd it was, to ſuppoſe that *angels* could be joined in that manner with GOD the Father, and be able to create man, or any thing.

"THUS far, at leaſt, we may infer from their manner "of uſing this text, and their reaſoning upon it, that the "Chriſtian

" Chriſtian church, in general, believed *Father*, *Son* and " *Holy Ghoſt* to *create*, as it were, in concert; and every " perſon in the Trinity to be properly CREATOR.

" THIS will appear further, from another text of the " Old Teſtament, which they cite very frequently, to the " ſame purpoſe: it is, Pſalm the xxxiii. 6. *By the word* " *of the Lord were the heavens made, and all the hoſts of* " *them by the breath of his mouth:* or, as it may be un- " derſtood, by his WORD and by his SPIRIT. This they " interpreted of the Λόγος, or WORD, which St. *John* " ſpeaks of, and of the *Holy Ghoſt*. Which interpreta- " tion obtained very early in the ſecond century; and was " generally received afterwards. It muſt, indeed, be pre- " ſumed, that thoſe early writers would not have intirely " founded any doctrine of that moment, on texts ſo very " capable of another conſtruction. But, having already " imbibed the principles of Chriſtianity, from the New " Teſtament and catholic tradition, they eaſily believed " that thoſe texts intended ſuch a ſenſe, when they knew, " from other evidence, that that ſenſe was a truth, whether " taught there or no.

" THERE are two texts more, out of the *Pſalms*, which " I may put together, being both of the ſame import and " ſignificancy; Pſalm xii. 9. *He ſpake, and it was done;* " *he commanded, and it ſtood faſt:* the other is Pſ. cxlviii. " 5. *He commanded, and they were created.*

" THESE the authors underſtood of the three perſons. " The Father being ſuppoſed to iſſue out his orders, or " commands, for the *creation*, and the Son and Holy Ghoſt " to execute and fulfil them. This notion obtained among

" the

" the *Ante-Nicene* and *Poſt-Nicene* writers, and ſeems to
" have been grounded chiefly upon thoſe two paſſages out
" of the *Pſalms*, and ſome expreſſions in the firſt chapter
" of *Geneſis*. What led the fathers to take the more no-
" tice of thoſe places, was the ſingular uſe they might be
" of in their diſputes with the *Jews* and *heretics*. The
" *Jews* denied the divinity, or rather the diſtinct perſona-
" lity, of the *Logos*, or WORD. They were not to be con-
" futed out of the *New Teſtament*, (which was of no au-
" thority with the *Jews)* but out of the *Old*, which both
" ſides equally admitted. Hence it became the more ne-
" ceſſary to ſearch the Old Teſtament, for proofs of the di-
" vinity, or diſtinct perſonality, of CHRIST. Now, it was
" thought, that no perſon would be introduced, as giving
" out *orders*, or *commands*, to himſelf; but that ſuch ex-
" preſſions denoted a plurality of perſons. Who then could
" thoſe other perſons be, that received the commands?
" they could not be *angels*, nor *archangels*: why? be-
" cauſe the *orders* were ſuch as no angels could execute;
" they were orders to create man, and the whole univerſe.
" None leſs than GOD's own SON and HOLY SPIRIT, could
" be equal to ſuch a charge."

THE texts in the Old Teſtament, among the Prophets, are in great numbers, to prove that a plurality in the Godhead was always believed by the worſhipers of the TRUE GOD; and it is too evidently the opinion of the oldeſt defenders of Chriſtianity, to need any mention of them, on that account: I ſhall, therefore, in the next chapter, conſider ſome quotations out of the famous *Joſephus Acoſta's* accounts of *Mexico* and *Peru*, which very ſtrongly prove what

what both *Strahlenberg* and colonel *Grant* have mentioned, concerning the TRIUNE BEING, worſhiped by the *Tangutians* and *Lamas* of *Thibet*, and a proof of the great antiquity of the notion that ſuch a *Being* was to be worſhiped by mankind, however perverted, before its being made manifeſt in Chriſtianity.

BUT I cannot forbear, in this place, to ſhew that great pains have been taken by a late author, in his *Eſſay on Spirit*, to prove the ſecond and third perſons in the HOLY TRINITY to be created Beings, by quotations from ſeveral of the prophets, every one of which, fairly conſidered, prove the direct contrary: the anſwers to the following ſhort *queries* will prove it beyond all doubt, and ſhew how that learned author entangled himſelf in his own argumentation, to bring about the degradation of the divinity of the SON and HOLY GHOST.

1. IF CHRIST be the *only begotten* Son of GOD, *Jehovah*, is it not a contradiction to all animadverſion, phyſical or metaphyſical, to call him a created Being? If he was *begotten*, he could not be *created*; and, if he was *begotten*, there never could be an inſtant, from all eternity, in which CHRIST was not with the Father; it is abſurd, if not blaſphemous, to think otherwiſe.

2. THE HOLY SPIRIT is allowed to proceed from the FATHER and the SON; if ſo, can there have been an inſtant, from all eternity, in which the HOLY SPIRIT was not with the FATHER and the SON? Can it, therefore, be ſaid, that this Divine Perſon was a created Being? By *proceeding from*, we cannot underſtand *created by*, the FATHER and the SON. Therefore the three perſons are truely one JEHOVAH, from all eternity.

IT

IT is allowed, that by the SON, GOD created the worlds; becauſe all judgment was committed to him.

Now, could the creation of worlds be committed to *created* beings, who themſelves had no exiſtence before a creation?

DOES not the creation of worlds, therefore, ſuppoſe an infinitely OMNIPOTENT, OMNISCIENT, and OMNIPRESENT CREATOR? Now to ſuggeſt, any created being could poſſibly be endowed with theſe attributes, would be ſuppoſing that GOD could *create* infinite eternal *beings*, like himſelf; a moſt rank abſurdity: and as all *judgment* is ſaid to be given to the SON, what is this, but ſaying, that he was OMNIPOTENT, &c. and when the prophets call him the JEHOVAH of JEHOVAH, the GOD of GOD, can that be an appellation of a created angel? He is alſo called the *ſecond eſſence* by the prophets, and ancient *Jews*, who gave this *ſecond eſſence* the name *Michael*, and, to the *third eſſence*, they gave the name *Gabriel*. Now, the notion the ancient *Jews* had of theſe two DIVINE ESSENCES of the FATHER, will appear from the interpretation of theſe names, by which both *prophets* and *Jews* called them; for the former ſignifies *ſicut Deus*, the only likeneſs of GOD, and the latter denotes, the *ſtrength* and *power* of GOD. What higher or more divine appellations could be made uſe of, by any human expreſſion, to denote the *divinity* of the SON and HOLY GHOST, than theſe? They believed, therefore, three eſſences in the DEITY: the firſt, the FATHER; the ſecond, his *eſſential ſimilitude*; and the third, his *eſſential ſtrength* and *power*, who is frequently called, in the Old Teſtament, the HOLY SPIRIT, the *Spirit* of

GOD, the *Spirit* of JEHOVAH. Can a created being be the *Spirit* of JEHOVAH?

THIS wandering author lays great ſtreſs upon its being ſaid, in the New Teſtament, that the law was given by *angels*: what has that to do with perſons in the bleſſed Trinity? *Angels* are meſſengers to do the will of GOD, and are believed to be miniſtering ſpirits; but is it ſaid, any where, that angels *created* angels, worlds and men? To conclude, let us ſee what *Euſebius* ſays of the notion among the *Jews*, of three perſons, to each of which they paid divine honours: this writer tells us, as he is quoted by the author of the Eſſay on Spirit, in his *Prepar. Evang. lib.* 7. *cap.* 15. that, "after the ſecond eſſence, comes the "HOLY SPIRIT, which they place in this royal dignity and "degree of the principality of thoſe inferior beings, who "may want his aſſiſtance; who, therefore, obtaining the "third place, confers on thoſe, who are inferior to him, "thoſe excellent virtues which he himſelf received from "another, to wit, from the Divine LOGOS, his ſuperior, "whom we ſaid before was the ſecond to the Supreme, "Unbegotten and Almighty GOD. So, ſays *Euſebius*, all "the *Hebrew divines*, after that GOD, who is over all, and "after this firſt-born WISDOM, pay divine worſhip to the "*third* and HOLY POWER, which they call the HOLY "SPIRIT, by which they themſelves are illuminated, when "they are divinely inſpired." And *Zechariah*, in his ſeventh chapter, verſe 12, complained, that "the people "hardened their hearts, leſt they ſhould hear the law, and "the words which the JEHOVAH of Hoſts hath ſent by his "*Spirit*, in the former prophets."

I THOUGHT it neceſſary, and my *duty*, to mention theſe matters, in this place, to ſhew that a *plurality* in the DEITY, was always believed by the *patriarchs*, and the *Jews* after them; and to profeſs my own faith in the *Holy*, *Bleſſed* and *Glorious* TRINITY, three perſons in one GOD, bleſſed for ever.

## CHAP. VIII.

*Obſervations upon certain paſſages in* Joſephus Acoſta's *account of* Mexico *and* Peru; *and in* Muller's *relation of the ſeveral* Ruſſian *expeditions to the* North-Eaſt; *and ſome animadverſions upon the firſt inhabitants of* Mexico *and* Peru.

THIS author, in his Hiſtory of the *Indies*, has been very extenſive in his account of the religious and other ceremonies of the *Peruvians*, as well as of other *Indians*: and, in the twenty-eighth chapter of his *fifth book*, he deſcribes their monthly feaſts and ſacrifices, and the purpoſes for which they were celebrated; wherein he has the following remarkable paſſage: as it is tranſlated into *Engliſh*, and publiſhed in 1604.

"IT is ſtrange, ſays he, that the *Devil*, after his man-
"ner, hath brought a *trinity* into idolatry; for the three
" images

" images of the *ſun*, called *Apomti*, *Churunti* and *Inti-*
" *quaſqui*; which ſignifieth, *Father* and *Lord-Sun*; the
" *Son-Sun*; and the *Brother-Sun*. In the like manner,
" they named the three images of *Chuquilla*, which is the
" God that rules in the region of the *air*, where it *thunders*,
" *rains* and *ſnows*. I remember, that being at *Cuquiſaca*,
" an honourable prieſt ſhewed me an information, which
" I had long in my hands, where it was proved, that
" there was a certain *guaca*, or oratory, where the *Indians*
" did worſhip an idol, called *Tanga-Tanga*, which they
" ſaid was *one* in *three*, and *three* in *one*."

THIS information, in my opinion, is a very important diſcovery, and lays open a moſt intereſting ſcene towards elucidating more points than one in ancient hiſtory. Let us conſider it, as having a near relation to the *Tangutian* idol; and we ſhall find ſufficient reaſon to believe it is the very ſame with that deſcribed by *Strahlenberg*; becauſe, the name of the third perſon in the *Tangutian* Deity, is *Tangara*; and the name of that in the *oratory* at *Cuquiſca*, which the prieſt gave an account of to *Joſephus Acoſta*, is *Tanga-Tanga*, which the natives ſaid was *one* in *three*, and *three* in *one*.

Now, it would be difficult to ſeparate theſe agreements (which are in themſelves very ſurprizing to me), or to attribute them to chance. Can it be ſaid, that chance produced an idol in *Tangutia*, *Tibet*, and *Peru*, that the people intended to worſhip, as a Triune Deity, in each of theſe places? or, could it happen, that the name of the third perſon of that of the *Lamas* at *Tibet*, or *Tangutia*, which is *Tangara*, ſhould be the appellation of that of *Peru*,

*Tanga Tanga*, with only the difference of the letter *(r)*; and that the *triune* ſyſtem ſhould be exactly underſtood the ſame way, in every one of theſe places? Surely each of theſe will be thought, by unprejudiced readers, to have ariſen from the ſame ſource; and that the ſacred notion, among the worſhipers of the TRUE GOD, of a plurality in the *Godhead*, came to be idolized, by the attempts of perverſe men, to repreſent him in ſuch an image, and to lead mankind into an idolatrous, inſtead of a pure, worſhiping of the TRUE GOD. The purity and ſimplicity of divine worſhip, in proceſs of time, becomes loſt in crouds of innovations, introduced by ambitious men, who, by crafty ſchemes, enſlave the minds of the people, and govern thoſe, of every rank, in the moſt abſolute and deſpotic manner: and, thereby, alienate the juſt ideas of the true object of worſhip, and cauſe men to degenerate into an adoration of every kind of idolatrous repreſentation.

WHAT is thus delivered, by this author, carries with it a very clear evidence of what we have endeavoured to prove; and, indeed, by the way, points out to a certainty, what was before barely ſurmiſed, concerning ſome parts of the great *American* continent's being peopled by colonies from *Tartary*. The agreement of the manners and cuſtoms of people, though never ſo remote from each other; the religious practices of the inhabitants of any two places being exactly the ſame; and the ſuperſtitious obſervations of certain things to be avoided, or put in execution, according to their notions of good or bad luck attending; but eſpecially the eſſential, or chief point of their *theology* being the ſame, will ſurely put it beyond all

doubt,

doubt, that the people are from the ſame origin; notwithſtanding the diſtance of time and place, from their firſt ſeparation. And if we reflect, that what formerly ſeemed to render it incredible that any *American* inhabitants ſhould come from *Tartary*, was the vaſt diſtance which geographers laid down between the *Aſiatic* and *American* continents; and that the late diſcoveries that have been made by the *Ruſſians*, have placed them within a very moderate diſtance of each other; we ſhall not ſcruple to give it as our opinion, that the *Peruvians*, as well as the *Mexicans*, are of that ſtock that migrated eaſtward from the houſe of *Togarmah*, and ſome of the ſons of *Shem*, with whom they mixed, in the ſouth-eaſtern parts of *Tartary*, in proceſs of time; and carried with them the eſſential points of the *theology*, though perhaps clouded very much by ſuperſtition and idolatry.

THERE is another very material circumſtance, which proves them of this *ſtock*, I mention: it may be remembered, that I have ſaid before, that *Togarmah* was the ſon of *Gomer*, eldeſt ſon of *Japhet*, and that he was the only one of *Japhet's* iſſue that ſettled eaſtward in the northern quarters, whence *Ezekiel* propheſied the houſe of *Togarmah* ſhould come, upon the ſolemn occaſion, ſpoken of by that *prophet*, Now, it was the conſtant cuſtom of the deſcendants of *Gomer* and *Magog*, the fathers of the *Scythians* and *Gomerians* or *Celts*, to charge certain among them to retain the traditions of the deeds and genealogies of their anceſtors, and hand them down in verſe, from one to another, with the utmoſt care; and theſe were their *bards*, or *poets*, and *orators*, which all hiſtory confeſſes they

they had, and which are among the remains of them to this day, in *Ireland*, part of *Scotland*, and in *Wales*, as I have mentioned it before, which I have already proved.

Now, *Togarmah* being one of *Gomer's* ſons, it muſt be granted, that he would follow the ſame cuſtom with thoſe of his uncles and brothers, in this, as well as in every other reſpect; and if this be granted, then there is a further powerful proof, that the *Mexicans* came from them, and thoſe they mingled with in their migrations, from the deſcendants of *Shem*: becauſe, according to the ſame author, *Joſephus Acoſta*, the *Mexicans* and *Peruvians* continued this cuſtom, which, both the perſons he mentions, and himſelf, were witneſſes to.

THIS author, in his ſixth book, chap. 7, treating of the manner of writing uſed by the *Mexicans*, declares, that "they had ſome kind of letters and books among "them, whereby they preſerved, after their manner, the "deeds of their predeceſſors. And that, in the province "of *Yu-latan*, where the biſhoprick is, which they call "*de Honduras*, there were books of the leaves of trees, "folded and ſquared, after their manner; in the which "the wiſe *Indians* contained the diſtribution of their times, "the knowledge of the planets, of beaſts, and other na-"tural things, with their antiquities; a thing full of great "curioſity and diligence: it ſeemed to ſome pedant, that "all this was an enchantment, and magic art; who did "obſtinately maintain, that they ought to be burnt, ſo as "they were committed to the fire; which, ſince, not only "the *Indians* found to be ill done, but alſo the curious "*Spaniards*, who deſired to know the ſecrets of the coun-

"try.

" try. The like hath happened in other things; for our " men, thinking that all was but ſuperſtition, have loſt " many memorials of ancient, and holy things, which " might have profited much; this proceedeth from a " fooliſh and ignorant zeal, &c."

IN the ſame chapter, he tells us ſomething of the manner of their writing their hiſtories and kalendars, which were curious, becauſe they had their figures and hieroglyphicks, by which they repreſented things in this manner: viz. " Such as had form or figure, were repre- " ſented by their proper images; and ſuch as had not " any, were repreſented by characters that ſignified them; " and, by this means, they figured and writ what they " would.

" BUT, for that their writings and characters were not " ſufficient, as our writings and letters be, they could not " ſo plainly expreſs the words, but only the ſubſtance of " their conceptions: and, foraſmuch as they were ac- " cuſtomed to rehearſe diſcourſes and dialogues by heart, " compounded by their orators, and ancient rhetoricians, " and many *chapas*, made by their *poets*, which were im- " poſſible to learn by their hieroglyphicks and characters. " The *Mexicans* were very curious to have their children " learn theſe dialogues and compoſitions by heart; for the " which cauſe, they had ſchools and, as it were, colleges " or ſeminaries, where the ancients taught children theſe " orations, and many other things, which they preſerved " among them by tradition, from one to another, as per- " fectly as if they had been written; eſpecially the moſt " famous nations had a care to have their children taught,

" which had any inclination to be *rhetoricians*, and to " practiſe the office of *orators*, to learn theſe orations by " heart: ſo as when the *Spaniards* came into their coun- " try, and had taught them to read and write our letters, " many of the *Indians* then wrote theſe orations, as ſome " grave men do witneſs, that had read them. They did " alſo write theſe diſcourſes after their manner, by *cha-* " *racters* and *images*; and I have ſeen, for my better ſa- " tisfaction, the *Pater Noſter*, *Ave Maria*, and *Simbol*, or " general confeſſion of our faith, written in this manner, by " the *Indians*. And, in truth, whoſoever ſhall ſee them, " will wonder thereat; for, to ſignify theſe words, *I a* " *ſinner do confeſs myſelf*, they painted an *Indian* upon " his knees, at a religious man's feet, as one that was " confeſſing himſelf. And for this, *to* GOD *moſt mighty*, " they painted three faces, with their crowns, like to the " *Trinity*."

In his eighth chapter, he ſays: " Before the *Spaniards* " came to the *Indies*, they of *Peru* had no kind of writ- " ing, either letters, characters, cyphers, or figures, like " thoſe of *China*, or *Mexico*; yet preſerved the memory " of their antiquities, and maintained an order of all their " affairs, of peace, war and policy; for that they were " careful obſervers of traditions, from one to another; " and the young ones learned, and carefully kept, as an " holy thing, what their ſuperiors had told them, and " taught it, with the like care, to their poſterity; thus " following the ſame method, of handing down to poſte- " rity their memorable tranſactions, which, it is very well " known, the *Gomerians*, *Magogians*, and every other " tribe of *Japhet's* iſſue, had ever practiſed." *Ob-*

*Obſervations upon the* Ruſſian *diſcoveries, to the north-eaſt of* Tartary.

FROM what has been ſaid, if theſe remarkable particulars are duly connected, and a proper and impartial attention paid them, they will amount to a very ſtriking proof, that *America* was peopled from the *Eaſtern* parts of *Tartary*; and that it could not be many centuries after the flood, that a monarchy was founded in *Mexico*. The chief difficulty that ſeemed to occur to the curious inquirers, who formerly conſidered this matter, was the vaſt diſtance which they ſuppoſed to have been, between the moſt *Eaſtern* land of *Aſia*, and the moſt *Weſtern* of the *American* continent; and, certainly, ſuch conſiderations would have great weight againſt every proof ariſing from the manners, cuſtoms, religion and other circumſtances of the people in both places; upon account of the ſuppoſed long navigation, which could hardly be thought in the power of the people of *Eaſt Tartary* to perform: and yet, I muſt confeſs, that a ſameneſs in the moſt weighty cuſtoms of any two people, though at never ſo great a diſtance, would influence me to think them ſprung from the ſame ſource, in former ages, notwithſtanding any argumentative ſuppoſition that might be brought againſt me; becauſe I really think it impoſſible, that an exact agreement can be in any diſtant places, between the manners, &c. of the people, by chance; eſpecially too, when ſuch a ſimilarity is viſible in the majority of their cuſtoms. However, the caſe is far otherwiſe than was ſuſpected, with regard to the diſtance, by ſea, from *Aſia* to *America*. The

ſeveral expeditions made, from time to time, by the *Ruſſians*, in order to bring the moſt *Eaſtern Tartars* to pay them tribute, has been the cauſe of communicating to our knowledge, the true ſituation and diſtances of theſe parts; and as the meſſengers, who were ſent out upon that buſineſs, had orders to take an account of the latitudes and longitudes of places, as well as produce of the countries, and nature of the people, we have now very ſufficient proofs, that both continents are ſo near each other, as to remove all manner of doubt concerning the firſt inhabitants of *America*, on that ſide of the world.

WE find, by Mr. *Muller's* account, as publiſhed by *T. Jeffcries*, in 1761, of the Voyages from *Aſia* to *America*, for compleating the diſcoveries of the north-weſt coaſt of *America*; and his Summary of the Voyages made by the *Ruſſians* on the *Frozen Sea*, in ſearch of a north-eaſt paſſage, "that there is a real ſeparation between *Aſia* "and *America*; that it conſiſts only in a narrow ſtreight, "and that within this ſtreight one, or more, iſlands are "ſituated; by which the paſſage from one of theſe parts "of the world to the other, is facilitated. From ancient "times the inhabitants, of each of theſe parts of the world, "had knowledge of each other."

To theſe it will not be foreign, nor unentertaining, to add ſeveral more extracts from this author's accounts, which will ſerve to corroborate my ſentiments, concerning the peopling of *America* this way, and prove what I have made my chief point in this undertaking, all along; by which all cavils will probably be removed and prevented, concerning theſe matters, and the induſtry and perſe-

verance

verance of the diſcoverers ſent out, through a ſeries of the greateſt hardſhips ever ſuffered by mankind, be duely honoured.

"WHAT *Nikiſor Malgin* ſays above, (continues our au-
" thor) of bearded people in an iſland in the *Penſchinſkan*
" *Sea*, the inhabitants of *Anadirſkoy Oſtrog* ſay of the
" continent, which lies over-againſt the habitations of the
" *Tſchutkſchi*. There is ſaid to live in that country, a
" people who have a great deal, in common, with the
" *Ruſſians*; not only with reſpect to *beards* and clothing,
" but likewiſe in their trades and employments: the
" *Tſchutſki* get platters, and other wooden veſſels, from
" them, hardly to be diſtinguiſhed from thoſe made in
" *Ruſſia*. Some believe they are really deſcended from
" the *Ruſſians*, and that their anceſtors were driven by
" ſhipwreck to this country, where they have remained.

"IT is ſaid, that, in the year 1715, there lived a man
" of a foreign nation, at *Kamptſchatka*, who, upon ac-
" count of the *Kamptſchatkan* cedar nuts, and the low
" ſhrubs on which they grow, ſaid, that he came from a
" country, where there were larger cedars, which bore
" bigger nuts: that his country was ſituated to the eaſt
" of *Kamptſchatka*, and that there were in it great rivers,
" which diſcharged themſelves weſtward into the *Kampt-*
" *ſchatkan Sea*: that the inhabitants called themſelves
" *Tontoli*; they reſembled, in their manner of living, the
" people of *Kamptſchatka*, and made uſe of leathern boats,
" or *baidares*, like them: that, many years ago, he went
" over, with ſome more of his countrymen, to *Karagin-*
" *ſkoi Oſtrow*, where his companions were ſlain by the

" inhabitants, and he alone made his eſcape to *Kampt-*
" *ſchatka*.

" ON *Karaginſka Oſtrow*, an iſland oppoſite the river
" *Karaga*, by which it is called, it is ſaid, in the ſubter-
" raneous dwellings of the inhabitants, there are obſerved
" great beams of *pine* and *fir trees*; with which theſe
" caves are partly wainſcotted: the inhabitants being
" aſked whence they had theſe beams, ſince ſuch kind of
" wood was not found in *Kamptſchatka*, or the neigh-
" bouring iſlands, they made anſwer: that ſometimes
" they were driven on ſhore by eaſterly winds, when, for
" want of wood in the iſland, they made uſe of them.

" IT has ever been obſerved, in *Kamptſchatka*, that in
" winter time a ſtrong eaſt wind drives *ice* to the *Kampt-*
" *ſchatkan* coaſt, in two or three days; and then certain
" birds annually fly from the *Eaſt*, which, having remained
" ſome months on the coaſts of *Kamptſchatka*, return
" back. What elſe can be concluded from this, but that
" the continent oppoſite the country of the *Tſchutkſchi* ex-
" tends ſouthward of *Kamptſchatka?*"

THESE are facts, which plainly demonſtrate, that a land, producing great trees, lies eaſtward of the moſt eaſtern promontory of *Eaſt Tartary*, which is the country of the *Tſchutkſchi*, as well as of *Kamptſchatka*, and very near them too, or an eaſterly wind could not bring over ice, in ſo ſhort a time as is juſt mentioned. Beſides, the timber that floated to the iſland muſt have come from *North America*, moſt parts of which, that we are acquainted with, produce pines and firs; for none of the iſlands of *Tartary*, ſo far north, produce any trees, nor even moſt of *Kamptſchatka*, though in a lower latitude. THERE

THERE are numbers of facts, which confirm the opinion, that the land oppoſite the country of the *Tſchutkſchi* is the *American* continent: it is aſſerted, by Mr. *Muller*, that *martins* are found there; and that it is certain the *Tſchutkſchi* get cloaths of *martins* ſkins from thence, which creatures, he ſays, are not to be met with, even in the moſt *Northern* countries, nor in *Siberia*, except in the dominions about *Catherinebourg*, and the *Iſettiſchen* province: theſe animals only frequent and inhabit woods and foreſts, where trees abound, and ſpend more of their time upon the boughs of trees, than on the ground; therefore it is no wonder they are not inhabitants of barren, cold places, deſtitute of that ſhelter and defence they naturally require.

SOME travellers, who were in *Louiſiana*, report, that a great river flows weſtward into the ſea, from the head of the *Miſſouri*; and, though they do not pretend to have been on it, yet they have had intelligence of it from the heathen nations that live there. Now there can be no doubt, but that many rivers run weſtward into the *Kamptſchatkan Sea*, as well as more ſouthward, all along the *Pacific Ocean*; nor is there any queſtion, but that, if the *French* had paid due attention to the heads of rivers, and obſerved their courſes in the inner parts of *Louiſiana*, and weſt of the *Miſſiſippi*, they would have found ſeveral running weſtward; which would be the ſureſt method of being acquainted with all the continent of *America*.

BUT, to purſue our account of ſome particular cuſtoms, common to the *Weſtern Americans*, and the people in *North eaſtern Tartary*, let us ſee what ſome of Captain

*Bearing's* people found, who were ſent on ſhore, when he diſcovered the *American* coaſts. *Chitrow*, a maſter in his fleet, commanded thoſe who were ſent off; and he went among ſome ſmall iſlands, near the continent, and in one of them found ſome empty huts (*Voyages from Aſia to America*, page 42, by *Muller*); and it was ſuppoſed, the inhabitants of the continent uſed to come thither, on account of the fiſhery. Theſe huts were formed of ſmooth boards, in ſome places carved, whence it may be concluded, ſays *Muller*, that the inhabitants are not quite ſo wild and uncivilized, as thoſe in *North America* are generally deſcribed to be.

HE found, in a hut, a ſmall box of poplar; a hollow earthen ball, in which a ſtone rattled, like a toy for children, and a whetſtone, on which it appeared that copper knives had been ſharpened. Now, even in *Siberia*, in the uppermoſt parts on the river *Janiſei*, all ſorts of edge tools of copper have been found in the ancient pagan graves, and none of iron; which is a proof, that the uſe of copper has been of greater antiquity, in thoſe regions, than that of iron.

Mr. *Steller*, who accompanied that expedition, went on ſhore with them; and he employed himſelf chiefly in gathering plants, of which he brought ſo great a quantity on board ſhip, that it took him up a conſiderable time afterwards to deſcribe them. His whole ſtay there was not above ſix hours; for, as ſoon as they had taken in a ſufficient quantity of water, he was, with great reluctance, obliged to go on board again. Afterwards, his deſcriptions of theſe plants were inſerted, by Profeſſor *Gmelin*,

in

in the *Flora Siberica*. Beſides the plants, *Steller* obſerved ſome other things, which are very worthy of being known: he met with a cellar, and in it ſtore of red ſalmon, and ſome of the herb *ſpondilium*, which was dreſſed for food, in the ſame manner as in *Kamptſchatka*; there were alſo ropes, and all ſorts of houſhold furniture; he came to a place where the *Americans* had juſt before dined, but who, on ſight of him, ran away. He found alſo an arrow, and a wooden inſtrument to procure fire, made in the ſame manner as they have them at *Kamptſchatka*; which conſiſts of a board with ſeveral holes in it, and a ſtick; the one end of which is put into a hole, and turned ſwiftly about, between the hands, till the wood within the hole begins to burn; when they have tinder ready, which they light, and ſo make fires when they think proper.

*Van Strahlenberg*, where he mentions *Kamptſchatka*, thinks there are many reaſons for believing this country was formerly contiguous to *North America*; and that, even to this day, there remains a communication, by means of a chain of iſlands: his motives for this notion of a contiguity, I cannot comprehend; but it is plain, that he was not well acquainted with the true ſituation of thoſe places, however accurate he may have been in laying down his map of *Siberia*, and the neighbouring parts. He thought the communication between the *Kamptſchatkan* and *American* ſhores, was by a chain of iſlands; and he called this country the *Jeſſo* of the *Chineſe*, and *Jeſſo* of the *Germans*: but we are now better informed where this *Jeſſo*, or *Jedſo*, lies; and that, in ſeveral places, the *Americans*

may

may be diſcerned from the *Aſiatic*, or *Tartarian*, ſhores. This is aſcertained from the obſervations made in the *Ruſſian* expeditions, and faithfully publiſhed by Mr. *Muller*, both in his accounts of them, and in the map which is laid down for their better illuſtration; from which it appears, that their diſtances are ſurprizingly ſmall, of which I ſhall mention the particulars, after remembering a few more of the cuſtoms, in which the people of both continents ſeem greatly to agree: it is well known, that ſome inhabitants of both have no fixed habitations, but rove from place to place, with their herds and families; ſome, in both, as the *Peruvians* and *Kamptſchatkans*, hang their dead on trees, expoſed; ſome *Indians* live in huts built upon four pieces of timber, at a conſiderable diſtance from the ground; ſo do the inhabitants of many parts of *Tartary*.

THE ſorceries practiſed in almoſt innumerable places in *Tartary*, and even in *Lapland*, with and without drums, are found among the *Americans*, in a great meaſure ſimilar to thoſe of the former; notwithſtanding the ſame notion, among many of the nations on both continents, of a SUPREME BEING governing all things. Another moſt ſtriking argument, for the firſt peopling of *America* from *Tartary*, is, that no horſes were found there by the *Spaniards*; but that, in their ſtead, the people in ſeveral places were found to make uſe of rein deer, and, in others, dogs to draw their burdens. Now no one will deny, but that both theſe methods are the conſtant practice of the moſt *Northern Tartars*, from one end of the *Frozen Sea*, to the moſt *Eaſtern* promontory of the *Tſchutkſchi*.

*Tſchutkſchi*. We know rein deer are common beaſts for draught, or burden, in *Lapland*, *Ruſſia*, *Tartary*, &c. and whoever reads *Muller's* account of the *Ruſſian* expeditions, I mentioned before, will find, that when ſome of the adventurers were obliged to travel over land, they hired dogs to carry their goods, and often themſelves, for many leagues, there being neither horſes nor rein deer to be had in thoſe parts. If it be objected, that no parts of the world produce horſes in greater numbers than *Tartary*; it will hold true of the more fertile temperate nations, where there is naturally plenty of proper forage for them; but no horſe could live in regions ſo far north, where the ground is perpetually covered with ſnow, and where nothing fit for the nouriſhment of that noble animal is to be found; in a word, where no animal, of any uſe to mankind, could ever find food, but the rein deer, by ſcraping away the ſnow, and eating the poor moſs, and ſuch like herbage, there; and the dogs, which they feed with a certain allowance of dried fiſh only; whereas, in the whole range of *Southern Tartary*, which is a prodigious tract of land, horſes abound; which appears from what is ſaid before, where we had occaſion to mention the propheſy of *Ezekiel*: and from hence, it is eaſy to conclude, that in thoſe northern latitudes, for it is in thoſe the continents of *Aſia* and *America* approach each other the neareſt, it would be wholly impracticable to bring horſes from the more ſouthern parts; for they would periſh with cold and hunger: and, conſequently, there could not be any horſes found in *North America*. The people, we know, can ſhift for themſelves, and dwell in thoſe places, from whence

they ſailed over to *America*; but could not carry horſes along with them: and in the more ſouthern latitudes, where horſes are common enough, the ſhores of the *Eaſtern* and *Weſtern* worlds were at too great a diſtance for tranſportation by ſea, over the great *Pacific Ocean*, in thoſe early times.

THIS brings us to mention briefly the points of land, on both ſides, with the places of neareſt communication between them, as laid down in *Muller's* map, copied by Mr. *Jefferies*. The river *Lena*, one of the greateſt that empties itſelf into the *Frozen Ocean*, opens into it by five great mouths, each of which forms, from the place where it is divided, a large river for about one hundred miles, more or leſs; and it is from the moſt eaſtern mouth of the five, that the adventurers took their departure, at the moſt proper ſeaſon of the year, to ſail by way of coaſting round to *Kamptſchatka*, and wherever elſe they were ordered by the court of *Ruſſia*, in order to make new diſcoveries. It appears, that this courſe was anciently much frequented; although, of late, thoſe ſhips that were ſent out, had ſuffered much hardſhip, and run through many dangers, from the floating ice they ſo often met with, in their paſſage. They often run into the mouths of rivers for ſhelter, by the way, and ſo remained many months, wherever they could find any manner of accommodation, to wear out the inclemency of the weather, before they could proceed; and, at laſt, in the year 1648, three *Ruſſian* ſhips ſet out from that river, and coaſted it towards the great head of land, called the land of the *Tſchutkſchi*, whoſe extent is not known; one of which

only ſailed round it, and arrived at *Kamptſchatka*. It was then known, that the two continents were not contiguous; but, at the ſame time, it was made manifeſt, that the ſea that divided them was but a very narrow ſtreight, in compariſon of the vaſt diſtance that was formerly ſuſpected. The following notices of the diſtances in the neareſt points of their approximation, as laid down by *Muller*, will be both agreeable and neceſſary, in this place; in order to ſhew how practicable a paſſage the *Tartars* had to the *American* ſhore, and that in ſeveral places, and in different latitudes.

To begin then, we ſhall take notice firſt of the diſtance between the moſt eaſtern promontory of *Aſia*, to the *American* coaſt, and this is a part of the land of the *Tſchutkſchi*, which lies between the ſeventy-ſecond and ſeventy-fifth degrees of north latitude, and is a peninſula, being divided by a narrow neck from the more ſouthern parts of the land, which theſe people inhabit, down to the river *Anadir*, and the country of the *Jukagiri*, a people ſituated above the northernmoſt parts of *Kamptſchatka*, which is divided from that people by this river. Now, from the moſt eaſtern point of this *peninſula*, to the oppoſite ſhore of *North America*, according to the ſcale laid down in Mr. *Jefferies's* map, it is not more than 150 *Engliſh* ſtatute miles, being exactly at the end of the 73d degree of north latitude, longitude about 206: below this, the ſtreight widens to about double that breadth; but in the latitude of 67, it grows narrower again, where, from two points of land, over to the *American* coaſt, diſcovered by Surveyor *Gwoſdew*, in 1730, the diſtance is leſs than that

mentioned above: and, if we conſult Mr. *Green's* remarks upon the new chart of *North America*, in ſix ſheets, printed in 1763, for Mr. *Thomas Jefferies*, we find, in the note, page 25, that, "according to later informations, "the diſtance is twenty-four leagues ſcarce, from the moſt "eaſt part of *Siberia*, to the neareſt land oppoſite; but "whether it be *America*, or an iſland, is yet uncertain." Now, if it be an iſland, it cannot be at a very great diſtance from the *American* ſhore; becauſe the *Tſchutkſchi* have an intercourſe with the *Americans*, as was mentioned before, in trading with each other for ſeveral neceſſaries. In going further ſouth, to the ſea of *Anadir*, ſo called from the river taken notice of above, there is a land's end, near which an iſland, called *St. Laurence*, projects, from the eaſtern coaſt of which, it is no more than two hundred miles to the *American* continent, and this is in the latitude of about 64. It was here, that eight men of the *Tſchutkſchi* came on board Captain *Bering*, while he was on his courſe, by this iſland, into the ſea of *Anadir*, to *Kamptſchatka*. This commander ſailed along the coaſt of the *Korjacks*, till he paſſed the land's end of this country, called *Olutorowſkoy Nos*, which is the beginning of the *Kamptſchatcan Sea*; and when he had doubled this cape, he ſteered till he arrived upon the coaſt of *Kamptſchatka*, between the 56th and 57th degrees of north latitude.

FROM this place, due eaſt to the oppoſite *American* ſhore, it is about 500 miles; but there are four iſlands ſituated nearly in the middle of this ſea, between the two ſhores, by which a frequent communication might be kept

kept up, between the inhabitants of *Kamptſchatka* and thoſe of *North America:* the moſt eaſtern of theſe is called *Bering's Iſland*; becauſe here he was caſt away, and died. Now, the *American* land, due eaſt of this iſland, was indicated by the inhabitants of *Kamptſchatka*; and it is aſſerted, by navigators, that it may be ſeen from that iſland. There are ſeveral more iſlands to the ſouthward of theſe four, which lie eaſt of the land's end of *Kamptſchatka*, at very trifling diſtances from each other, running due eaſt and weſt, in a chain, till the moſt eaſtern of them comes cloſe to *America*. There are ten or eleven of theſe iſlands; round which, both captains *Bering* and *Tſchirikow* failed into the *Pacific Ocean*, and, in 1741, both of them diſcovered the *American* ſhore; the former, in the latitude 60; and the latter, in latitude 56, and much about the ſame time, ten or twelve degrees to the northward of *New Albion*, which lies north of *California*. Now this chain of iſlands mentioned, and the ſouthern part of the *American* land, to which they run, are in the latitude of 51 and 52, and, the latter, longitude 194; for that land, at this place, projects thus far to the ſouthweſt; but then, the coaſt begins to run back again northeaſt, till it comes to the 62d degree of latitude, and of longitude 230, and is the northern bound of the great *Pacific Ocean*.

FROM the land's end of *Kamptſchatka*, a chain of iſlands, called the *Kurilian Iſlands*, begins, whoſe inhabitants trade and correſpond with one another, and with thoſe of the continent of *Kamptſchatka*; and theſe iſlands run in a ſouthweſt direction, till they fall upon the *Japan* iſles.

iſles. For their particular deſcription, I refer the reader to Mr. *Muller's* account, and ſhall only obſerve further here, that theſe iſlands, perhaps, have trade and correſpondence, with that *chain* of iſlands which runs over eaſtward from them to the *American* ſhore, mentioned above; for, from the firſt and ſecond of the *Kurilian Iſlands*, over to *Seduction Iſland*, which is the firſt, in an eaſtern direction, is but 300 miles, and the reſpective diſtances between this whole chain ſo litttle, that they might eaſily paſs from one to another, in order to reach the *American* coaſt, ſome of them being very cloſe to it, as well as near one another. Thus I have enumerated ſeveral places, which the inhabitants of theſe parts of *Aſia* might have paſſed over to *North America*, with great eaſe; and, indeed, there is ſcarce a point, from the latitude of 51, along the whole ſtreight, to 74, north, that can be thought at too great a diſtance for ſuch a paſſage.

IT is, however, no great wonder that authors were ſo incredulous, as to the probability of inhabitants paſſing over from *Aſiatic Tartary* to *North America*, conſidering the vaſt diſtances which two eminent geographers, *Moll* and *Senex*, have laid down between them; but a comparative view of the differences between them and *Jefferies's* chart of *North America*, as projected from the *Ruſſian* diſcoveries, will remove all manner of difficulties about it; for there appears to be ſixty degrees difference of longitude, between *Moll* and the *chart* laid down in the *Ruſſian* diſcoveries, of the moſt eaſtern coaſt of *Siberia*; and twenty degrees difference of the moſt weſt coaſt of *America*, which makes a vaſt extent of country gained by the latter, whereby

by the intervening ſea is reduced to a ſtreight, for ſeveral degrees of north latitude: ſo that theſe later obſervations have reduced the paſſage from *Aſia* to *America*, to leſs than 100, in ſeveral places, which *Moll* and *Senex* have made more than 1000, leagues.

*The comparative table of the latitudes and longitudes of the neareſt oppoſite coaſts of* Aſia *and* America, *is printed in the firſt ſheet of the* charts *mentioned, and is as follows:*

| | | West of *London* longitude. | This Chart. |
|---|---|---|---|
| Moſt E. coaſt of *Siberia* | by *Moll* | 130° 00′ | 190° 00′ |
| | *Senex* | 137 00 | |
| Moſt W. coaſt of *Amer.* | by *Moll* | 140 00 | 160 00 |
| | *Senex* | 140 00 | |

60 00 difference of *Siberia.*
53 00
20 00 of *America.*
20 00

| | | Latitude | This Chart. |
|---|---|---|---|
| Moſt E. coaſt of *Siberia* | by *Moll* | 72° 00′ | 72° 00′ |
| | *Senex* | 72 00 | 72 00 |
| Moſt W. coaſt of *Amer.* | by *Moll* | 50 00 | 70 00 |
| | *Senex* | 50 00 | 70 00 |

00 00 difference of *Siberia.*
20 00 of *America.*
20 00

EUR,

BUT, before we diſmiſs this ſubject, of the peopling *North America*, it will be neceſſary, and not very foreign to our general plan, to give a ſhort ſketch of ſome opinions concerning it, from an ingenious and learned author, the Reverend Mr. *Catcott*, which I had heard nothing of till very lately, though his book was publiſhed eleven years ago, entitled, Remarks upon the Biſhop of *Clogher's Vindication* of the Hiſtories of the Old and New Teſtaments, &c.

THE vicinity of the *Aſiatic* and *American* ſhores, juſt mentioned, and the other anecdotes which accompany the *Ruſſian* account of it, would certainly induce the reader to think this, at leaſt, one way by which *North America* was peopled; but, perhaps, inhabitants arrived there from other parts; by ſome, it is believed that ſhips were driven thither from *Phœnicia*; by others, north-weſtward from the moſt north-weſtern parts of *Europe*, and by other ways; for which the reader is referred to *De Laet's* Notes upon *Grotius*, *De Origine Gentium Americanarum*. And, therefore, we ſhall here give ſome account of the opinion of the reverend gentleman mentioned, as it is very ſingular, and founded upon an interpretation of the text, which mentions the diviſion of the earth in *Peleg's* days.

THE authors of the Univerſal Hiſtory, which have ſo often entertained, and been ſerviceable to, me, ſeem to think, "that the more received opinion, and the moſt "agreable to Scripture, is, that the diviſion of the earth, "in the days of *Peleg*, and the diſperſion of mankind at "*Babel*, were one and the ſame tranſaction." See vol. i. page 358, after having mentioned the ſentiments of ſeveral writers;

writers; but Mr. *Catcott* adopts another notion of the matter, and makes the *diſperſion*, and the *diviſion* of the earth, two ſeparate tranſactions: in which, with the addition of ſeveral ingenious arguments of his own, he follows that celebrated biblical critic, *Bengelius*, whoſe words are theſe, in his *Ordo Temporum*: "*Peleg* was named "from the diviſion of the earth, which happened in his "days. The earth, after the deluge, was divided by de- "grees, by a *genealogical* and *political* diviſion, which is "expreſſed by the word נפצה and נפרדו. But a very "different kind of diviſion is meant by the word נפלגה "(NEPELEGE), namely, a *phyſical* and *geographical* divi- "ſion, which happened at *once*, and which was ſo re- "markable, and of ſuch extent, as ſuitably to anſwer the "naming the patriarch therefrom. By this word (PELEG) "that kind of diviſion is principally denoted, which is "applicable to *land* and *water*. From whence, in the "*Hebrew* tongue, *Peleg* ſignifies a *river*; and, in the "*Greek*, ΠΕΛΑΓΟΣ, the *ſea*." From this meaning of the word, our author ſays, we may conclude that the earth was *ſplit*, or *divided aſunder*, for a very great extent, and the *ſea came between*, in the days of *Peleg*. Now, he thinks, from the disjunction of *America* from this part of the world by a great ſea, it may be allowed, that this was the *grand diviſion* intended by the paſſage under conſideration. And, therefore, he ſuppoſes, with *Bengelius*, "that "ſoon after the confuſion and diſperſion, ſome of the ſons "of *Ham* went out of *Africa* into that part of *America*, "which now looks towards *Africa*: and the earth being "*divided*, or *ſplit aſunder*, in the days of *Peleg*, they,

" with their poſterity, the *Americans*, were, for many " ages, ſeparated from the reſt of mankind, &c." Our author, in order to ſtrengthen this explanation, brings two quotations from two ancient writers; one from *Plato*, and another from *Ælian's Hiſtory* of various things. *Plato* introduces an event, which happened in the moſt early ages of the world, in his *Timæus*, of a vaſt tract of land, or an iſland, greater than *Lybia* and *Aſia*, ſituated beyond the bounds of *Africa* and *Europe*, which, by the concuſſion of an earthquake, was ſwallowed up in the ocean. *Plato* introduces this fact, as related by *Solon*, who, while he was in *Egypt*, had heard it from an old *Egyptian* prieſt; when he diſcourſed with him concerning the moſt ancient events. The prieſt informed him, " that this iſland was " called *Atlantis*, and was larger than *Lybia* and *Aſia*; " that it had an eaſy paſſage from it to many other iſlands, " and from theſe to all that continent, which was oppo- " ſite; that, within the mouth, or entrance of the ocean, " there was a gulph, with a narrow entry; but that the " land, which ſurrounded the ſea, called *Pelagos*, where " the diviſion was made, might juſtly be called a conti- " nent. In after-times, there happened a dreadful earth- " quake and inundation of water, which continued for the " ſpace of a whole day and night, and this iſland, *Atlantis*, " being covered and overwhelmed by the waves, ſunk be- " neath the ocean, and diſappeared, &c."

THE other narrative, from *Ælian*, is as follows, which corroborates this, and, indeed, would incline one to believe the tradition of ſo great a cataſtrophe could not ariſe without ſome juſt foundation; he ſays: " *Theopompus* " relates

" relates a certain diſcourſe, that paſſed between *Midas*, " the *Phrygian*, and *Silenus*; when theſe two had diſ- " courſed of many things, *Silenus*, above all, tells *Midas*, " that *Europe*, *Aſia* and *Lybia* ought to be conſidered as " iſlands, which the ocean wholly ſurrounded; and that " the part of the world, which lay beyond this, ought " only to be eſteemed the *continent*; as it was of an im- " menſe extent, and nouriſhed very different, and vaſtly " larger kinds of animals, than this ſide of the world." Then our author ſays, " from what has been offered, we " may conclude, that *Africa* and *America* were once " joined, or, at leaſt, ſeparated from each other, but by a " very narrow gulph; and that, ſome time after the flood, " the earth was divided, or parted aſunder, probably by " means of an earthquake, and then this middle land " ſunk beneath the ocean."

I HAVE ſet down this very ſingular tradition here to entertain the reader, who may never have had any notice of it, nor of this learned author, who has taken it up, to prove a real *geographical* diviſion, or ſeparation, of the earth: nor can I venture to ſay, he had not a probable foundation, at leaſt, to go upon; becauſe, as I have before ſuggeſted, that none but *Nimrod's* people were concerned in the affair of *Babel*, the confuſion, or diſperſion, which was a *judicial* event upon the offenders only, could not well be accounted a diviſion of the earth; eſpecially too, as the people of *Japhet* and *Shem* were now in poſſeſſion of their reſpective ſettlements, in places remote enough from this ſcene of action among the *Nimrodians* in *Shinar*. Beſides, if a political diviſion of the earth was to be in the

caſe, there could be no plan whatever formed to make ſuch a one, unleſs the number of ſharers was determined; and this would be hard to do, when *Peleg* was born; becauſe the increaſe of mankind was ſo great, at that time, that this was impoſſible: and all that can be ſaid about an appropriation of countries, is only what *Moſes*, and the *Iriſh Records*, have delivered, in general, that *Shem's* iſſue migrated eaſtward, *Ham's* ſouthward, and *Japhet's* northward and weſtward. And, as to any ſubdiviſions of lands, or territories, they certainly were made among men, all along, according to their reſpective conveniencies, rivalſhips, or power, and that with much the ſame ſtrife and warfare that ſtates are involved in, in our own times, about ſuch matters.

## CHAP. IX.

*The* Welſh *and* Iriſh *languages compared; the cauſe of the degeneracy of changes made in them; of their cloſe affinity; as alſo of others of* Europe *with them; a ſummary account of the preſent ſtate of the ſeveral languages of* Europe; *and a liſt of about one thouſand words in the* Welſh *and* Iriſh, *having the ſame ſignification, tending to prove they were originally the ſame.*

I AM, in this chapter, to ſhew, that the *Gomerian* and *Magogian*, or *Welſh* and *Iriſh* languages, were originally the ſame, without any the leaſt variation, until the introduction of the *exotic* words, from

the incurſions of *Phœnicians* and *Egyptians* into the iſles of *Eliſha*; which made ſome alteration in the *Gomerian*, whilſt the *Magogian* tongue remained in its own pure ſtate, through all the northern migrations, till they arrived in *Ireland* and *Scotland*: which, beſides the proofs in the foregoing part of this work, I ſhall enforce, by a comparative view of a great number of words from each, which will ſerve to demonſtrate, that the agreement between them could not be the effect of chance, but of their having been the family language, at leaſt, of the houſe of *Japhet*. In this purſuit, I ſhall all along make occaſional remarks, by which many of the cauſes of the mutilation and degeneracy of languages, will manifeſtly appear.

IT is not my intention, in this work, to make any enquiry into the affinity that might be ſuſpected between the *Magogian* and *Hebrew* tongues; but I am inclined to think, that the latter was the language that was uſed chiefly in *Shem's* family, and their iſſue, if not alſo in thoſe from *Ham*, until that confuſion happened to his grandſon's, *Nimrod's*, people; and, indeed, that both were dialects of an antediluvian principal language. But a reſearch of this kind might eaſily be purſued, by profeſſors of the *Eaſtern* tongues, through the ſeveral dialects of the *Hebrew* and *Chaldaic* languages, upon ſuch a plan as I have made my rule, in purſuit of thoſe of *Europe*, which is the principal buſineſs of what I am about.

IF we enter into a little reflection upon our own language, we ſhall find, that the ſame word is pronounced differently

differently in different places, and, accordingly, ſuch perſons as are not verſed in claſſical learning, will be apt to write as they pronounce; and ſo loſe the original root of the word. This is one cauſe of the degeneracy of a language, and often of the alienation of the true ſenſe of the expreſſion.

ANOTHER cauſe of the introduction of new words into a language is, that, in the original migration of a people, they meet a great number of things, which were unknown in the places from whence they departed; for the productions of nature, and other incidental matters, are not the ſame in all places; and hence an invention of new words muſt enſue.

AGAIN, in a long tract of time, when the ſubdiviſions of the ſame people have been ſettled in remote places, and their language, which, before their ſeparation, was the ſame, has undergone, in each diviſion, in habitations very remote from one another, ſeveral ſuch changes as I have mentioned; they have appeared very ſtrange and different to their former relations, in their future incurſions and depredations, which hiſtory furniſhes innumerable examples of.

THERE are many more incidents, than what I have mentioned above, to prove this, by obſerving which, we ſhall ſee further into the cauſes of the mutilation of languages; and theſe changes conſiſt in a deviation of the ſenſe, or a different ſyllabication, and, conſequently, pronunciation, of the ſame word; ſtill retaining the ſame ſignification; and, at the ſame time, having their original identity ſo eaſily diſcernible, as to admit of no manner of doubt.

Such

Such deviations are very common in the *Corniſh* and *Armoric* dialects of the *Gomerian*, and are many alſo between this and the *Magogian*; which will appear in the courſe of the liſt of words at the end of this chapter, in theſe two ſiſter tongues, as well as in others that may be derived from them.

LET us, however, by way of exemplification, firſt attend to the preſent ſtate of ſome languages of *Europe*, which have a conſiderable ſhare of the *Latin* in them; and theſe are the *French*, *Italian* and *Spaniſh*. In every one of theſe, we ſhall find a very remarkable mutilation of the ſame word, and that alteration different in each; a few examples will not be improper here, and they are made by the addition of initial letters, or the tranſpoſition of either letters, or of intire ſyllables:

| *Latin.* | *French.* | *Latin.* | *French.* |
|---|---|---|---|
| Numerus | Nombre. | Schola | Eſcole. |
| Nux | Noix. | Pater | Pere. |
| Avena | Avoine. | Mater | Mere. |
| Mare | La mere. | Frater | Frere. |
| Salix | Saule. | Soror | Sœur. |
| Scio | Sai. | Altus | Hault. |
| Salto | Saute. | Oleum | Huille. |
| Scire | Savoir. | Pecator | Pecheur. |
| Rex | Roi. | Regnum | Royaume. |
| Species | Eſpece. | Sequor | Suivre. |
| Spargere | Eſpardre. | Oſtrea | Huitre. |
| Sperare | Eſpere. | Aſcia | Hache. |
| Spina | Eſpine. | Pauper | Pauvre. |

And innumerable others, through the *French* language.

*Latin.*

| *Latin.* | *Spaniſh.* | *Latin.* | *Spaniſh.* |
|---|---|---|---|
| Tepidus | Tivio. | Furnus | Horno. |
| Virgula | Vara. | Fagus | Haia. |
| Vacca | Vaquilla. | Fame | Hambre. |
| Oppoſitus | Apueſto. | Oſtrea | Oſſia. |
| Honoratus | Onrado. | Urſus | Oſſo. |
| Umbilicus | Ombligo. | Reliquus | Relieve. |
| Homo | Hombre. | Operare | Obrar. |
| Humerus | Hombro. | Nomen | Nombre. |
| Audio | Oygo. | Farina | Harina. |
| Hodie | Oy. | Fatum | Hado. |
| Falco | Halcon. | Fœnum | Heno. |
| Ferrum | Hierro. | Formoſus | Hermoſo. |

And thus it is in moſt of the *Spaniſh* words, which have a *Latin* origin, and they are the greateſt part of that language.

| *Latin.* | *Italian.* | *Latin.* | *Italian.* |
|---|---|---|---|
| Diurnus | Giorno. | Peteſtas | Podeſta. |
| Hodie | Oggi. | Bonitas | Bonta. |
| Modius | Moggio. | Sternere | Atterare. |
| Radius | Raggio. | Sternutatio | Starnuto. |
| Cicada | Cigala. | Poſtea | Poſcia. |
| Odor | Olore. | Beſtia | Biſcia. |
| Perdice | Pernice. | Anguſtia | Angoſcia. |
| Pectus | Petto. | Turma | Chiurma. |
| Pectitus | Pettinato. | Spernere | Sprezzare. |
| Pecorarius | Pecoraja. | Spiſſe | Speſſamente. |
| Capitolium | Compidoglio. | Spiſſus | Speſſe. |
| Patronus | Padrone. | | |

IF we were thus to travel through theſe three languages, we ſhould find not only ſuch peculiar changes in the whole of what is derived of the *Latin*, in each; but alſo the like *idiomatic* alterations in the reſt of theſe tongues, from whatſoever origin they are ſprung. Again, the ſame kind of differences are alſo manifeſt between the *Greek*, and the *Latin* derived from it, which will appear in the following ſhort liſt of words:

| | | | |
|---|---|---|---|
| ἀμάω | meto. | κύμβη | cymba. |
| ἀμέλγω | mulgeo. | πίνω | bibo. |
| μαλακὸς | mollis. | βύας | bubo. |
| κληίζω | claudo. | κύφος | gibbus. |
| ἀρύω | haurio. | χαμαὶ | humi. |
| ὕραξ | forex. | βασκαίνω | faſcino. |
| σίσαρος | ſifer. | πηκτὸς | fixus. |
| ὀμφαλὸς | umbilicus. | κλαίω | fleo. |
| τρυτάνη | trutina. | φλέγω | flagro. |
| ταράσσω | triſtis. | βρέομαι | fremo. |
| φύση | veſica. | φυκόω | fuco. |
| κόρυλος | corylus. | θραύω | frio. |
| δαμάω | domo. | φλυαρὸς | frivolus. |
| μάρμαρος | marmor. | ῥίγος | frigus. |
| ὅμαλος | ſimilis. | φυγὴ | fuga. |
| κώπη | capulus. | μύρμηξ | formica. |
| κάλαμος | culmus. | πρῶτος | primus. |
| κύκνος | cygnus. | βίω | vivo. |
| κύαθος | cyathus. | ἰξὸς | viſcus. |

AND, in a word, the ſame kind of mutilation in the *Greek* and *Latin* words, derived from the ancient *Pelaſgian*, now the *Gomerian* or *Magogian*, in its original ſeat, the iſles of *Eliſha*, or *Greece*; while it was forming of the mixture of that language with the *Phœnician* and *Egyptian*, mentioned before. See the annexed ſpecimen:

| *Gomerian.* | *Magogian.* | *Greek.* | *Latin.* |
|---|---|---|---|
| Yn aur | an uair | ὥρα | hora. |
| Korn | | κέρας | cornu. |
| Braich | | βραχίων | brachium. |
| Kaled | | χαλεπὸς | |
| Koron | choroin | | corona. |
| Kybhigl | chuvachail | | cubiculum. |
| Lhavyr | | | labor. |
| Rhyn, truyn, | rin, fron, | ῥῖν- | |
| Triſt | | τρυσὸς | triſtis. |
| Yſgraf | ſgaffa | σκάφη | ſcapha. |
| Kar | chara | καρίεις | carus. |
| Gur | fear | ἀνὴρ | vir. |
| Guin | fin | οἶνος | vinum. |
| Novio | ſnav | νέω | no. |
| Pyſk | jaſg | ἰχθὺς | piſcis. |
| Arriant | airgidh | ἀργύριον | argentum. |
| Tervyn | teor | τέρμα | terminus. |
| Melin | meile | μύλ- | mola. |
| Kant | cheadh | ἑκατὸν | centum. |
| Enu | ainm | ὄνομα | nomen. |
| Kene | chana | κυὼν | canis. |
| Einion | ineoin | ἄκμων | incus. |

| *Gomerian.* | *Magogian.* | *Greek.* | *Latin.* |
|---|---|---|---|
| Deilen | dulein | φύλλον | folium. |
| Kog | chuach | κόκκυξ | cuculus. |
| Kany | canam | ᾄδω | cano. |
| Kaneyeur | cantaire | | cantator. |
| Pen | cean | κεφαλὴ | caput. |
| Karcher | carchair | | carcer. |
| Koloun | culv | κάλαμος | culmus. |
| Kredy | credeim | | credo. |
| Gurygio | coirigim | | corrigo. |
| Fauydh | faich | | fagus. |
| Kuyr | cheir | κερὸς | cera. |
| Sun | | τόνος | ſonus. |
| Byu | bio | βίος | vita. |
| Mettel | miotal | μέταλλον | metallum. |
| Yſbaen | Eaſbain | Ἱσπανία | Hiſpania. |
| Iſſy | iſadh | ἐδίω | edo. |
| Paſk | chaſg | πάσχα | paſcha. |
| Pui | chia | τὶς | quis. |
| Byr | gearr | κυρτὸς | brevis. |
| Flagen | chlagun | λάγηνος | lagena. |
| Yux | uas | ὑπὲρ | ſuper. |
| Rhodh | roth | τρόχος | rota. |
| Kader | chathair | κάθεδρα | cathedra. |
| Guynuyden | finevuin | οἴνη | vitis. |
| Halen | ſalan | ἅλς | ſal. |
| Soudúl | ſail | κέλη | calcaneus. |
| Taru | tarr | ταῦρος | taurus. |

FROM theſe examples, few as they are, a true judgment may be made of the changes and deviations of every

language in *Europe*: and yet, notwithſtanding theſe alterations, no one, who is verſed in a tolerable ſhare of them, can poſſibly miſs, or loſe ſight of, their affinity to one another. It was, however, for want of a due knowledge of the *Gomerian* tongue, that *lexicographers* have not been capable of knowing the true etymology of numbers of *Greek* and *Latin*, as well as of words in the other languages of *Europe*: of every one of which, it is the chief foundation. And I cannot but expreſs my ſurprize, in this place, that ſome authors have ſuppoſed the *Gomroeg* had borrowed of the *Greek*, when they met words in both languages agreeing in the ſame expreſſion and ſignification: but it is to be attributed to their not having known the original inhabitants of *Greece*, immediately after the flood, and the progreſs of the firſt *Gomerians* and *Scythians* that inhabited *Italy*, *Spain*, *France*, and, indeed, all the ſouth-weſt parts of *Europe*, firſt, as *Pelaſgians*, *Gomerians* and *Magogians*, and, afterwards, under the denomination of *Celts*, *Galls*, *Getes*, and many other appellations.

Now, although ſome mention is made already of the cauſes of the changes of words, which are adopted in the different languages; yet, for the better elucidation of this matter, it will be neceſſary to be a little more particular in enumerating the ſpecific manner in which the changes are made; by which the reader will be able to diſcern more clearly the identity of the words, notwithſtanding the apparent differences, and the many alterations that will occur in the liſt of them, and to make the neceſſary allowances for them.

AND,

AND, firſt, there will appear a deviation of ſenſe, or ideal difference, in the ſame word, or in its different ſyllabications; but ſtill retaining an affinity of meaning, and manifeſting the ſame origin: and this will ſometimes occur in the *Corniſh* and *Armoric*, from the *Gomerian*; as well as in *this*, and the *Magogian* languages, from one another; a few examples between the two latter, will be ſufficient to prove this obſervation; and I ſhall obſerve the ſame method with the following.

| *Magogian.* | *Gomerian.* |
|---|---|
| *Chyv*, mild | *Ky*, beloved. |
| *Chaſair*, a ſhower | *Keſer*, hail. |
| *Chairrig*, a rock | *Kareg*, a ſtone. |
| *Chleireach*, a clergyman | *Kleiriach*, an old man. |
| *Eiroige*, ice | *Eira*, ſnow. |
| *Bailch*, bold | *Balch*, proud. |
| *Breanadh*, ſtink | *Brayny*, to corrupt. |
| *Chara*, a friend | *Kar*, a kinſman. |
| *Chlav*, ſcorbutic | *Klav*, ſick. |
| *Chlar*, a table, or board | *Klaur*, a lid of a box. |
| *Muime*, a nurſe | *Mam*, a mother. |
| *Naing*, a mother | *Nain*, a grandmother. |
| *Chloch*, a ſtone | *Klog*, a ſteep rock. |
| *Choineadh*, reproof | *Kuyn*, complaint. |
| *Leias*, a remedy | *Lhes*, profit, or ſervice. |
| *Chuvacht*, power | *Kyvoeth*, riches. |
| *Dave*, on ox | *Davadh*, a ſheep. |
| *Adhas*, good | *Adhas*, convenient. |
| *Ard*, high, ſtrong | *Hardh*, fair, proper. |
| *Dius*, protection | *Didhos*, a cover from rain. |

Thus

Thus the acceptation of *Engliſh* words has deviated, in time, and ſo of every other language, without abſolutely departing from the original meaning.

BESIDES, there is, in the *Magogian*, a vaſt number of words, which, in the vocabularies, are noted as obſolete, or much diſuſed; which are ſtill retained, and, for the moſt part, in common uſe in the *Gomerian* tongue: and, on the other hand, many words, in common uſe in the *Magogian* language to this day, have been long diſuſed in the *Gomerian*, which were once common to both. The examples of theſe circumſtances will occur in the general liſt of words, where they are all inſerted in their proper order; being as valuable proofs of the former ſameneſs, as thoſe words which are now in uſe, and of the ſame ſignification, in both.

ANOTHER alteration conſiſts of the tranſpoſition of letters, or ſyllables; and this proceeds from two cauſes; theſe are either accidental, or intended: the accidental are occaſioned by the careleſſneſs of ſuch as ought to know better, in writing or ſpeaking, or from want of learning in others. There are innumerable inſtances of this in every language, and they abound in our own. But the intended tranſpoſition of letters, or ſyllables, is a matter of ſcience; it is done to poliſh and adorn a language, and render many words, which would be uncouth and harſh, not to ſay difficult to pronounce, more ſmooth and harmonious. The *Gomerian*, for example, has, *Mengad*, *Kadvan*; *Idrys*, *Rhyſdyd*; *Tydvyl*, *Ilhtyd*; *Ynhuck*, *Hykan*; and the like. So, in the *Greek*, many words are tranſpoſed, eſpecially in the names of perſons: as, *Cratippus*, *Hippo-*

*Hippocrates*; *Archippus*, *Hipparchus*; *Anaxippus*, *Hipponax*; *Damaſippus*, *Hippodamus*; *Cleander*, *Androcles*; *Nicoſtratus*, *Stratonicus*; *Doſitheus*, *Theodoſius*; and numbers of others. See *Lloyd's Archeologia.*

OTHER alterations ariſe in words, which have the ſame root, or meaning, from the addition of initial letters, whether conſonants or vowels; or of middle vowels, or gutturals, to words in one language, which have them not in the original. And this is what every tongue in *Europe* is ſubject to, except the *Magogian* or *Iriſh*; for it is well known, that the *Iriſh* have preſerved their letters, and orthography, intirely the ſame that it ever was, without any change, to this day, in their manuſcripts of the moſt ancient, as well as the moſt modern times. And hence it is, that their written language ſeems to differ greatly from what they ſpeak; becauſe they ſoften, or abridge, the greateſt part of it, in the courſe of converſation. This makes the ſtudy of their manuſcripts certain; whereas, in moſt, if not all the others, they vary ſo much, that a perſon, well enough verſed in a modern book, would be puzzled to make out the ſame language, in an author who wrote two or three centuries paſt; *Engliſh*, *French*, *Italian* and *Spaniſh* ſhew this, and ſo does every one of the *Teutonic* dialects. This was alſo the caſe in the *Greek* and *Latin*, while they continued living languages; they were ſubject to the ſame changes, that I have mentioned to be the cauſes of the mutilation of words; and, with the *Greeks*, it is ſo now, where it is yet a national tongue: but, with us, both *Greek* and *Latin* remain pure, becauſe we are taught them, as a part of education, in their purity,

from

from their fineſt writers; and will ever remain ſo, while we acquire them in this manner, and do not uſe them as our common tongue.

THE additions, and omiſſions of labial letters, palatials, vowels, mutes, liquids, variations of initial ſyllables, changes of termination, changes of vowels, changes of labial and of palatial letters, as well as of linguals, although they make ſuch differences as would ſeem ſufficient to cauſe a total alienation of the relation and ſenſe of words, in both theſe original languages; yet their affinity to each other, and their being the parents of others, in various tongues, ſtill are manifeſt to every impartial and judicious reader, in the midſt of ſuch ſeeming difficulties.

As to the terminations of words, every language, as it was gradually formed, aſſumed terminations proportioned to its nature, and the arbitrary rules laid down by its learned men; which proceeded from fancy and whim, for there were pedants of old as well as now; or, in ſome caſes, from neceſſity: and ſo it is in the different pronunciation of the vowels, in the ſeveral *European* tongues. But theſe variations do not alter the ſpecific root, nor the ſenſe of the word; and the etymology is as eaſily diſcerned in the one, as in the other. Thus, when the *Greek* language was riſing out of the *Gomerian* tongue, and the addition of the *Phœnician* and *Egyptian*, as ſpoken by the iſſue of *Shem* and *Ham*, their grammarians gave to their nouns the terminations *os*, *ou*, *on*, &c. as the caſes required; and, in like manner, when the *Latin* began to riſe out of the *Gomerian*, then called *Celtic*, as ſpoken by the *Aborigines*, who were the firſt *Pelaſgians* that paſſed from the iſles of

*Eliſha*

*Eliſha* into *Italy*, and were diſtinguiſhed by authors, in their ſeveral ſettlements, by the names of *Umbri*, *Oſci*, *Auſonii*, *Oenotrii*, &c. they imitated the *Greeks*, in altering the terminations of their nouns, though ſomething different from them; as, for *os*, *us*, for *on*, *um*, and the like, and nearly followed the ſame method of declenſion and conjugation; which ſhews, that a colony of the firſt *Greeks*, (by which, I mean the mixed people hinted before, that made their encroachments upon the *Pelaſgians*, according to the appellation of the *Greeks*, or the *Ionians*, *Eliſhans*, &c. *Gomer's* ſons, according to Scripture, and there formed the *Greek* tongue), had ſettled in *Italy* about the time of *Deucalion's* ſon, or grandſon, and, by degrees, contributed to ſhape the *Latin* out of the altered dialects of the *Gomerian* (now *Celtic)* and their own, which they brought with them; for the *Latin* is now, for the moſt part, *Gomerian* and *Greek*.

A FEW examples, in this place, will make all theſe aſſertions very manifeſt; let us take ſome words, each of which has the ſame ſignification in every one of the *European* tongues, and we ſhall ſee, at one view, the alterations they have gone through; and alſo, that, notwithſtanding ſuch changes, or deviations, they muſt be owned to have been originally the ſame word.

| | | | |
|---|---|---|---|
| *Magogian* | Eaſbog. | *Spaniſh* | Obiſpo. |
| *Gomerian* | Eſgob. | *Italian* | Veſcovo. |
| *Greek* | Ἐπίσκοπος. | *Hungarian* | Piſpok. |
| *Latin* | Epiſcopus. | *German* | Biſhoffe. |
| *French* | Eveſque. | *Engliſh* | Biſhop. |

| | | | |
|---|---|---|---|
| *Magogian* | Figiode. | *French* | Figue. |
| *Gomerian* | Figyſſen. | *German* | Feige. |
| *Greek* | Συκή. | *Hungarian* | Feugevo. |
| *Latin* | Ficus. | *Poliſh* | Figowi. |
| *Spaniſh* | Higo. | *Engliſh* | Fig. |
| *Italian.* | Fico. | | |

| | | | |
|---|---|---|---|
| *Magogian* | Almaſa. | *French* | Aumoſne. |
| *Gomerian* | Elyſen. | *German* | Almoſen. |
| *Latin* | Elemoſina. | *Belgick* | Almoeſe. |
| *Spaniſh.* | Limoſna. | *Engliſh* | Alms. |

IT may be ſuppoſed, that *epiſcopus* is a modern word, and as it is, by modern lexicographers, derived of ἐπὶ and σκοπέω, ſome think it to be no older than the firſt creation of biſhops in the Chriſtian church; but the words, *eaſbog*, or *eaſgob*, which are the very ſame, with only the tranſpoſition of the laſt ſyllable, is an ancient *Pelaſgic* compound word, and ſignifies an overlooker, one that had the inſpection, and ſuperintendency of men or things: *es*, *eas*, and *uas*, for they are wrote either way in ancient manuſcripts, ſignifies *above*, *over*; and *bogagh* denotes a *viewer*, *eſpyer*, or *examiner*. Theſe are, undoubtedly, the roots of *epiſcopus*, which was afterwards the appellation of the rulers of the church and clergy, and, at preſent, in no other acceptation.

Now, great numbers of ſuch will occur, in the courſe of the liſt I promiſed, which will, in a great meaſure, reconcile the languages to their original parents; although the corruptions ariſing from the changes made by the common people, in different parts of their reſpective countries, are, in each, ſo very many. AGAIN,

AGAIN, it will be curious to examine the mutilation of ſome other principal words, which, one would imagine, could hardly be liable to ſuch changes, and yet are ſo varied, that they would even appear ridiculous. The firſt we ſhall take notice of, is *father*:

*Mag.* Nathair.
*Gomer.* Taad.
*Greek* Πατήρ.
*Latin* Pater.
*French* Pere.
*Italian* Padre.
*Hiſp.* Padre.
*Port.* Pae. Pay.
*Manx* Ayr.
*Gothic* Atta.

ALL theſe are derived from the *Magogian nathair*, changing only the initial; and this was the original *Gomerian*, the preſent *tad* is of later date. The *Manx ayr* is ſpelt as the *Magogians* commonly pronounce it; for, in ſpeaking, they neither uſe the initial nor middle conſonant, though it is always written as above; for their orthography never changes. Thus, the unlearned would write *ſurgeon* for *chirurgeon*, *Ciciter* for *Cirenceſter*, &c.

THIS is mutilated by the *Germans*, and other *Northern* nations, in chuſing another initial letter, and varying it otherwiſe alſo: and we have adopted their mode in our *Engliſh* tongue. Some of thoſe countries ſay, *fader*, *faeder*, *phadaer*; ſome, *fater*, *fatter*, *bader*, *bater*; others, *feer*, *veer*, *vayer*, *vader*; others, *haita*, *heite*; and we, in *England*, have had it from the *Saxons* four different ways, in a courſe of years, thus: *fadiir*, *fadir*, *fader*, and now *father*.

THESE are the variations in the *Weſt* and *North-weſt* of *Europe*; and it is very remarkable, that, of all the *Eaſtern* nations, not one but the *Perſian* has a word agreeing with this. The *Perſians* have *Pader* and *Peder*; and this they

had, with hundreds of words, from thoſe *Scythians*, who were the iſſue of *Togarmah*, as it is confirmed in other places in this work. Moſt others of the people of *Aſia* ſeem to follow the *Hebrews*, in the title for a father: theſe and the *Samaritans* ſay *ab*; the *Rabins*, *av*; *Chaldeans*, *abba*; *Syrians*, *aboh*; *Arabians*, *aba* and *abu*; and, as a proof that the iſſue of *Ham*, who firſt eſtabliſhed kingdoms in *Africa*, ſpoke no other than the *Hebrew* language, we find ſeveral nations of this *Southern* world uſing the *Hebrew* word for *father*: the *Æthiopians* ſay, *abi*; others, *aba*; others, *baba* and *abba*; and theſe were eſtabliſhed before the confuſion happened to *Nimrod's* people, in *Shinar*. This is further proved, by ſeveral of the *Africans* having the ſame word for *heaven* that the *Hebrews* uſed: they call it *ſchamaim*; the *Rabins* and *Samaritans*, the ſame; the *Chaldeans*, *ſchmaia*; the *Syrians*, *ſchmaio* and *ſcmaia*; the *Arabians*, *ſcemavati*, and vulgarly, *ſcamvat*: thus, the *Æthiopians*, *Amharics*, and others, ſay *ſamai* and *ſhamai*.

THE reader might thus be led to know the origin of moſt nations, by tracing words to different places, and thereby find out the ſource of their languages alſo, which would be a very deſirable and uſeful reſearch for the learned. Now, beſides all theſe cauſes for the changes in language, there are others, which may very well be added; and which proceed from the different manner of living, and other accidents of people in different climates. Theſe I find ſo aptly enumerated by *Henſelius*, for which he quotes *Olaus Borrichius*, in his *Synopſis Univerſæ Philologiæ*, page 30, that I ſhall give it here, in his own words:

" Inſtrumenta

" Inſtrumenta ordinaria (loquendi) cum plura ſint, pul-
" mones, thorax, arteria trachea, &c. Fieri non poteſt
" ut non hæc ipſa climatis variatione afficiantur, alibi ex
" frigore, alibi ex calore, humore, ſiccitate, aliiſque loco-
" rum proprietatibus, in peregrinitatem quandam degene-
" rent. Diverſitatis cauſa non reſidet in ſolis parentibus,
" ſed et in cibo, potu, aëre, aquis et locis, quod craſſiora
" hæc omnia, obtuſiores plerumque reddant ſenſus, hebe-
" tiora organa, impeditiorem linguam, ſubtiliora, his con-
" traria. Hinc experimur: populos climatibus ſepten-
" trionis ſubjectos, ad duriuſculas, tardas atque aſperas in-
" clinare dialectos, ex oppoſito autem alios; qui in me-
" ridiem vergunt, ad molliora atque celeriora loquendi ge-
" nera, magis propenſos eſſe." That is: " the organs of ſpeech being many, as the lungs, thorax, trachea, &c. it is impoſſible that they ſhould not be affected by the difference of climate, and degenerate into ſome alteration; in ſome places, from heat; in others, from cold, moiſture, ſiccity, and other natural properties of places. The cauſe of this diverſity is not in parents alone; but in meat, drink, air, water and ſituation; for, when all theſe are of a more denſe nature, they make the ſenſes duller, the organs heavier, and the tongue more ſlow: and, when more refined, produce contrary effects. And hence we find, that thoſe people which are ſubject to the northern climates, are inclined to a hard, ſlow, and rough manner of ſpeaking; whilſt ſuch as are under ſouthern climates, on the contrary, have a tendency to a more ſoft and quick mode of ſpeech."

BUT, however languages may be changed or poliſhed, the true root is only to be found in the original; and all

etymological

etymological reſearches are to be made there: and that the *Gomerian* and *Magogian* language, or, in other words, that of *Japhet*, their father, is the ſource of the *European* tongues, I believe, muſt be allowed me, from what has been ſaid all along; nor am I alone of that opinion; for the learned *Stiernhelm* ſpeaks very poſitively to this, in the following words: "Lingua *Hetruſca*, *Phrygia*, et *Celtica*, "affines ſunt omnes; ex uno fonte derivatæ. Nec *Græca* "longe diſtat; *Japethicæ* ſunt omnes, ergo et ipſa *Latina*. "Non igitur mirum eſt innumera vocabula dictarum lin- "guarum, communia eſſe cum *Latinis*." And, indeed, ſeveral other ingenious men have leaned much to this notion, without having even as much aſſiſtance as was ſufficient to confirm them in their ſuggeſtions upon it. But, if there were none to agree in this ſentiment, yet the connexions I have made between the firſt inhabitants, after the deluge, and my purſuit of them in their migrations, from the moſt cogent authorities; joined to the undeniable conſpicuous affinity and agreement in the languages of *Europe*, will eaſily lead the impartial ſtudent to ſee which was the original, and which the ſucceeding tongues, notwithſtanding the many ages that have paſſed, and the numberleſs alterations introduced into every one of them.

To theſe ſentiments of the learned *Stiernhelm*, we cannot avoid adding the opinion of the famous *Leibnitz*, upon this ſubject, publiſhed in the *Miſcellanea Berolinenſia*, page 5, in his own words, viz. "Quicquid linguis "*Septentrionalibus* commune eſt *Japeticum* appellare poſ- "ſis, ſoleo et *Celto-Scythicum* vocare. Huc ergo refero quæ

" *Germanis Græcis*que communia ſunt, ſed ab antiquo, " nam quæ ſeriùs per commercia literaſque *Gallorum* et " *Romanorum*, intervenientibus ſtudiis et ſacris, a *Græcis* " ad *Germanos* pervenere, non ſunt hujus loci, ſed huc " etiam refero quæ *Germani* cum *Sarmatis*, *Fennis*, *Tar-* " *taris* communia habent. Sane ſi ratum eſt homines *Eu-* " *ropæ* ex *Oriente*, quaſi ſolis motum, ſecutos veniſſe; ap- " paret hominum examina inſtar ſacri veris, ex *Scythia* " progreſſa, *Tanai*, *Iſtro*que tranſmiſſis, partim in occi- " dentem, id eſt in *Illyricum*, *Pannoniam*, *Germaniam*que " penetraſſe, unde tandem in *Italiam*, *Galliam*, *Hiſpa-* " *niam* progreſſi ſunt poſteri: partim ad meridiem flexos " in *Thraciam*, *Macedoniam*, *Græciam*que vertiſſe; ubi " ſerius ex *Phœnicia* et *Ægypto* coloniæ ſupervenere; unde " literæ *Græcorum Phœniciis*, ſacra *Ægyptiis* debentur. " Sed *Scythæ* fundamentum (ut ſic dicam) jecere gentis " *Græcorum*; ut *Celtæ Italorum*." That is: " whatever is common to the *Northern* languages, may be deemed *Japhetic*; I always call them *Celto-Scythic*. To this I refer what are common to *Germans* and *Greeks*; but this is to be underſtood of the moſt ancient; for, whatever was communicated, of later date, to the *Germans* from the *Greeks*, by the commerce, or letters of the *French* and *Romans*, with intervening ſtudies and ſacred rites, has nothing to do here. But I mean, in this place, what the *Germans* have in common with the *Sarmatians*, *Fenni* and *Tartars*. Indeed, if we may ſuppoſe that men came into *Europe* from the *Eaſt*, as if they followed the courſe of the ſun, it appears that their ſwarms, like the ſpring, moved from *Scythia*, paſſing over the rivers *Tanais* and *Iſter*,

*Iſter*, partly weſtward, penetrating into *Illyrium*, *Pannonia* and *Germany*, from whence their offspring migrated to *Italy*, *France* and *Spain*; and, partly turning ſouthward, proceeded to *Thrace*, *Macedonia* and *Greece*, where colonies of *Phœnicians* and *Ægyptians* came down upon them in later times: and hence, the letters of the *Greeks* are owing to the *Phœnicians*; but their ſacred matters to the *Egyptians*. But the *Scythians* (if I ſay may ſo) laid the foundation of the *Greek* nation; and the *Celts*, of the *Italians*."

IT is certain, that etymologiſts have been very looſe in their derivations; and, for want of a due knowledge of the *Gomerian* language, have been but too apt to ſeek for the origin of moſt *Weſtern* tongues in the *Greek* and *Latin*. But we are to conſider, that even theſe have been often, and very rapidly, new modelled and altered, from commercial correſpondence, wars, the mixture of different people together by invaſions and incurſions upon one another, and by the formation of new rules and modes by grammarians, who frequently differed in their ſentiments from each other in theſe matters. And, indeed, it muſt be allowed, that the more luxurious, opulent, and polite any nation is, the more it is expoſed to ſuch changes in its language. We are alſo to conſider, that there were languages previous to theſe two mentioned; where then, are we to look for the true roots of words? muſt it not be in thoſe receſſes, to which the original people retired; places remote from thoſe buſy nations upon the continent, who were often driven out, and replaced, by enemies and invaders? And theſe originals have been beſt preſerved in iſlands

iſlands and mountains, which were hard of acceſs, and whoſe ſituation was not ſo convenient for the frequent intruſions of ambitious enemies, as other countries of the continent. It is for theſe reaſons, the early inhabitants of the *Britiſh* iſles have preſerved the language they brought with them, to this day; whilſt, all over the continent of *Europe*, the iſſue of their brethren, ever ſince, have been changing their language, from time to time, into an infinite number of ſubdiviſions and mixtures, as we ſee them now in the neighbouring kingdoms. And therefore we may, from what has been offered, pretty nearly gueſs what are now the conſtituent parts of moſt languages of *Europe*.

IN order, therefore, to give the reader an idea of my conjectures concerning the preſent ſtate of the *European* tongues, I ſhall lay down the following ſummary account of ſeveral:

IT appears to me, that the *Greek* was formed out of the *Pelaſgian* or *Gomerian*, *Phœnician* and *Egyptian* tongues, in the ſeveral invaſions that happened by the offspring of *Ham*, of which there were many, and theſe pretty early, into the iſles of *Eliſha*, which were afterwards called *Greece*. The *Latin* was not formed, till the colony of *Grecians* intruded themſelves upon the *Umbri*, or *Gomerii*, the *Pelaſgii* of the *Greeks*, who were the *Aborigines* of *Italy*, where they ſettled about the end of the ſecond century after the flood, and were ſubdivided and ſpread into ſeveral parts, under different appellations, as mentioned above. Theſe *Greeks* ſo far prevailed, where they ſettled, as to model, by degrees, the mixture of their own and the *Gomerian* nearly upon the plan of the *Greek*, in the formation of moods

and tenſes, &c. whilſt the ancient *Gomerian* was ſpreading itſelf over the continent, in the ſame ſtate it was in when they firſt left the country of their fathers: and it was now, the *Greeks* began to call them *Keltai* and *Galatai*, and the *Latins Celtæ*, and *Galli*, *Galls*.

DURING theſe tranſactions, the ſons of *Magog*, *Meſhech* and *Tubal*, migrating north-weſtwards, were now called *Scythians* by *Greeks* and *Latins*; and, as they increaſed, ſent their ſwarms ſouthward, who, mingling with the *Celts*, made a ſubdivided mixture of their languages, which, by this time, had undergone various alterations, ſuch as I have laid down before, by the changes of letters and deviations, various pronunciations, and the like; from whence the *Gothic*, and other *Northern* dialects, enſued. And theſe again, came, in time, to have additions from the *Latins* in their wars and conqueſts, and theſe were the ſources of all the *German* dialects; but the differences that appear between theſe, and thoſe of *Ruſſia* and *Poland*, were occaſioned by mixtures, of later times, from the *Greek*, and its corrupt dialects, ſpreading to thoſe regions, and, together with the others, forming the *Sclavonic*, *Hungaric*, *Poliſh* and *Ruſſian* tongues. Now, it appears, that whenever the firſt *Scythians* migrated ſouthward, they converſed with the *Galls*, or *Celts*, underſtanding one another well; and this cauſed a better reception, than they would otherwiſe have had, if their language had been much alienated. So, when the *Mileſians* invaded *Ireland*, they ſpoke the ſame language with the inhabitants, who had been there very early after the deluge; and ſo did every colony that went afterwards thither, and into *Britain*, from the *Euxine Sea*, and from *Greece*, as it is mentioned before. LET

LET us now take a view of the *French*, *Italian* and *Spaniſh*, each in its preſent ſtate:

THE moſt part of the *French* language, except that immediately from the *Latin*, is *Celtic*, which, before the invaſions of the *Latins*, was intire and pure; but the conqueſts made by the latter, reduced the two into a *tertium quid*, which is the preſent *French* tongue. The *French* have adopted a pronunciation of their own, which differs from that of every other nation in the world, and there is ſo great a ſimilarity between it and the *Spaniſh* and *Italian* tongues, that it might deceive judicious ears, if the pronunciation was not ſo peculiar to them. Formerly, they uſed many more letters in writing their words; but they have, of late years, much abridged their manner of ſyllabication; inſomuch, that unleſs one had a competent knowledge of both *Celtic* and *Latin*, the roots of the words would be loſt: but they are eaſily found by etymologiſts thus properly qualified.

WHILE *Gall* enjoyed its own original *Celtic* language, that of *Italy* was *Latin*; and as the *Galls* had theirs changed by the *Latins*, theſe had theirs gradually changed into what it now is, by the intruſion of a great number of words from the *Carthaginian*, and other *African* dialects, of the *Phœnician* and *Egyptian*; for, while the *Romans* were ſpreading themſelves in *Africa*, they had great commerce with the conquered nations, and having adopted many words from them, and fallen into much effeminacy afterwards, the whole order of the language was changed, with the loſs of their terminations, and the old formation of their conjugations, moods, tenſes and declenſions;

though not of what was the true pronunciation of the *Latin*, to this day.

THE *Spaniards*, at firſt, knew no other language but the *Magogian*, or *Gomerian*, till *Mileſius* was embroiled in wars, invaded, and driven out; and then, long before the *Latins* became a national language in *Italy*, ſome *African* colonies made incurſions upon them, from time to time, and made ſome alterations in that language, though they were as often driven out again; but when the *Romans* became maſters of *Spain*, then was the *Latin* language rapidly propagated there, and the *Magogian*, as altered by the *Africans*, confined to the inacceſſible places, as *mountains*, *Biſcay*, towards *Navarre*, and other parts. The *Latin*, however, began to degenerate here into a different pronunciation and ſyllabication; and was further altered, by the late incurſions of the *Moors*, from the coaſts of *Barbary*, who governed *Spain* many years. So that thoſe words of the *Spaniſh* language, which are not to be found in the *Celtic*, *Magogian*, or *Latin*, are the *Moreſck*, which is a *Phœnician*, or *Arabic*, dialect.

As to our *Engliſh* language, it is eaſy to ſee, that it now conſiſts of three parts, *Britiſh* or *Gomerian*, *Latin* and *Saxon*. The firſt was the *original*, in *Britain*; the ſecond brought in by the *Romans*; and the third, by the *Saxons*: and, indeed, there were many words introduced by the *Normans*, the chief of which were *Roman*, but altered, or newly modelled, by the *French*, in their manner. Of theſe is our *glorious* language compoſed; and the labours of learned men have daily contributed to bring it to its preſent greatneſs. Thus have I endeavoured to trace

out the *European* tongues, through the labyrinth of remote antiquity, and accompanied them to our own times. Some attempts have been made towards diſcoveries of this kind; but, I believe, the clue was never ſo clearly followed. There are detached ſurmiſes and ſentiments, amongſt authors; but no conſtant connexion carried on, to prove ſo fully, the *affinity* and *analogy* of the *European* languages before.

I SHALL now proceed to the table of words from the *Gomerian* and *Magogian*, or *Welſh* and *Iriſh* tongues, in order to demonſtrate my aſſertion, that they were originally the very ſame language, before the firſt incurſion of *Phœnicians* into the iſles of *Eliſha*; and only differ now, upon account of ſome exotic words, which crept into the *Gomerian* a little before they arrived in *Britain*, from thoſe iſles, by ſea: to which ſhall ſucceed, a chapter concerning the *numeral* names of moſt languages, and ſome obſervations upon the origin of the *alphabets*, of *Europe*.

IT is to be obſerved, however, in the following liſt, that, notwithſtanding many words are very modern, yet the agreement, in both languages, is as cloſe as the moſt ancient, even when there was no difference between them in the beginning, and their affinity as eaſily diſcerned, which are here promiſcuouſly thrown together.

*A liſt of* Iriſh *and* Welſh *words, ſhewing their affinity, notwithſtanding their ſeveral alterations.*

A

| *Iriſh.* | *Welſh.* |
|---|---|
| Adhas, *good, apt* | Adhas, *convenient.* |
| Agh, *a cow* | Yx, *an ox.* |
| Allaidh, *ſavage* | Alt, elltid, *wild woods.* |
| Amri, *a cupboard* | Almari. |
| Ainſearch, *hatred* | Anſerk. |
| Airchion, *a ſide* | Arkuin guely, *a bed-ſide.* |
| Aiſgeir, *a mountain* | Eſgir, *the name of ſeveral in* Wales. |
| Ainlavair, *mute* | Anlavair, *dumb.* |
| Ard, *noble, high* | Hardh, *fair, proper.* |
| Aſa, *a ſhoe,* | Eſgid. |
| Ata, *yes* | Ydyn. |
| Aſeadh, ata, *yes, yea* | Yſſev, ydyu. |
| Anal, *breath, gaſp* | Anadl. |
| Ar, adhuar, *becauſe* | O heruydh. |
| Arcan, *a pig* | porkyn. |
| Arvar, *grain* | bara. |
| Ae, *the liver* | Avy. |
| Airgidh, *ſilver* | Arriant. |
| Ar, ais, *backward* | Yn, uiſk. |
| Aithreav, *a dwelling* | Trev. |
| Aithrigim, *to dwell* | Trigo. |
| Anvan, *weak* | Eguan. |
| Ainm, *a name* | Enu. |
| Anam, *the ſoul* | Enaid. |

Aſnaid,

| *Iriſh.* | *Welſh.* |
|---|---|
| Aſnaid, *a rib* | Aſen. |
| Am, aimſer, *time* | Amſer. |
| Aigein, *the ocean, abyſs* | Eigion. |
| Attin, *furze, goſs* | Eithuin. |
| Abair, *ſay thou* | Ebr eu, *ſaid he.* |
| Aos, aidhne, *an age* | Oes, oed. |
| Aſan, *a ſtocking* | Hoſan. |
| Aifrin, *the maſs* | Offeren. |
| Aithne, *knowledge* | Adhuin, *I know.* |
| Aithreach, *repentance* | Ediveiruch. |
| Aithſgrivadh, *a tranſcript* | Dadſgriven. |
| Achd, *low* | Bas. |
| Amach, *out* | Y maes. |
| Aran, *bread* | Bara. |
| Acar, *air* | Auir. |
| Aſgal, *awing* | Aſgelh. |
| Aroile, Eile, *another* | Aralh. Nailh. |
| Altoir, *an altar* | Alhor. |
| Amadhan, *mad* | Ammuylh. |
| Avan, *a river* | Avon. |
| Ancaire, *an ancorite* | Ankr. |
| Ancaire, *an anchor* | Angor. |
| Aingeal, *an angel* | Angel. |
| Ainveach, *animal* | Anivel. |
| Abſdal, *an apoſtle* | Apoſtal. |
| Ardaingeal, *archangel* | Archangel. |
| Arm, *arms* | Arvæ. |
| Aerneiſh, *erneſt* | Ernes. |

Aſal,

| *Iriſh.* | *Welſh.* |
|---|---|
| Aſal, *an aſs* | Aſyn. |
| Aithrean, *a mother's brother* | Enythr. |
| Aſgal, *the arm-pit* | Keſel. |
| Andoiune, *a gulf* | Annuvn. |
| Arvach, *ſlaughter* | Aerva. |
| Aigean, *a caldron* | Evydhin. |
| Aghaſtar, *a collar* | Kebiſtr. |
| Airiim, *to beware* | Haryani. |
| Aithniim, *to perceive* | Adhvain. |
| Ab, *an abot* | Abad. |
| Adhvail, *confeſſion* | Adheviad. |
| Arveartaim, *to lead* | Arvaim. |
| Anabaid, *unripe* | Anadhved. |
| Airmid, *reſpect* | Edmyg. |
| Ar lar, *on the ground* | Ar laur. |
| Ainleog, *a ſwallow* | Guinnol. |
| Avran, *an hymn* | Arvyrain. |
| Anuairſe, *at preſent* | Ynaur. |
| Anſhin, *there* | Yna. |
| Aileadh, *education* | Digiadh. |
| Almaſa, *alms* | Elyſen. |
| Adhuar, ſhin, *therefore* | Urth, hyny. |
| Ardhaim, *to extol* | Ardhyrkavy. |
| Amaich, *without-doors* | Ymaes. |
| Advuim, *to confeſs* | Kyvadhev. |
| As foiſge, *near to* | Agoſi. |
| Ainvin, *pityleſs* | Anvuyn. |
| Aneolach, *unſkilful* | Anghelvydh. |
| Airdhiradh, *dominion* | Audyrdod. |

Au, vor,

| *Iriſh.* | *Welſh.* |
|---|---|
| Au, vor, *huge, great* | Maur, iaun. |
| Avail, *like* | Haval. |
| Ainveaſarthacht, *intemperance* | Anvaſtadruydh. |
| Ameſg, *among* | Ym myſg. |
| Ataim ameſg, *I am preſent* | Bod ym myſg. |

B

| | |
|---|---|
| Bailch, *bold, mighty* | Balk, *proud, haughty.* |
| Breanadh, *to ſtink* | Brayny, *to corrupt.* |
| Brich, *the border of a country* | Bro, *a country.* |
| Barn, *a judge* | Barn, *judgment.* |
| Barr, *a buſh of hair* | Bar, *id. and branches of trees.* |
| Bedh, *a deed, or action* | Peth, *a thing.* |
| Biailh, *a hatchet* | Buyalh. |
| Bil, Béal, *the mouth* | Bil, *the mouth of a veſſel.* |
| Bior, *water* | Berur, *water-creſſes.* |
| Blaodh, *a ſhout, cry* | Bloedh. |
| Bos, *a hand*<br>Bas, *the palm* | Bys, *a finger.* |
| Brach, *a hand* | Braich, *an arm.* |
| Bran, *a raven* | Bran, *a crow, or raven.* |
| Breas, *great* | Bras, *large, fat.* |
| Bri, *a promontory* | Bre, bryn, *a hill.* |
| Buaval, *a horn* | Byclin, *from* bual, *a buffalo,* *a drinking horn.* |
| Bud, *the world* | Byd. |
| Bairille, *a barrel* | Barel. |
| Banv, *a pig* | Banu. |
| Barrugal, *branches* | Brigæ. |

| *Iriſh.* | *Welſh.* |
|---|---|
| Beannaght, *bleſſing* | Bendith. |
| Bunnan, *a bitour* | Bun. |
| Breathnach, *a Briton* | Brythyn. |
| Bro, bra, *a quern* | Breyan. |
| Bruin, *the womb* | Bry. |
| Ben, bean, *an high mountain* | Ban. |
| Breath, *judgment* | Braud. |
| Batheadh, *to drown* | Badhi. |
| Blanic, *ſuet* | Bloneg. |
| Blaitin, *a flower* | Blodeyin. |
| Beith, *to be* | Bod, *be.* |
| Bliadhan, *a year* | Bluydhyn. |
| Biadh, *meat, food* | Buyd. |
| Boc, *a he-goat* | Buch. |
| Boia, *a bow* | Bua. |
| Bear, *ſhort* | Byr. |
| Bio, *living* | Byu. |
| Breatin, *Britain* | Prydain. |
| Bodhar, *deaf* | Bydhar. |
| Balla, *a wall* | Gual. |
| Baranta, *a warrant* | Guarant. |
| Bachan, *a hook* | Bach. |
| Bachanach, *hooked* | Bachog. |
| Beag, *little* | Bychan. |
| Beithe, *birch* | Bedu. |
| Bo vliocht, *a milch-cow* | Biuch vlith. |
| Buidhean, *a multitude* | Bydhyn. |
| Baiſthead, *baptiſm* | Bedydh. |
| Bonn, *a foundation* | Bon. |

Beannaigh,

| *Iriſh.* | *Welſh.* |
|---|---|
| Beannaigh, *bleſſed* | Bendigedid. |
| Beannaim, *to bleſs* | Bendithio. |
| Boigvealach, *liſping* | Bloeſg. |
| Bo, *an ox, or cow* | Buiſch. |
| Bolgan, *a budget* | Bylgan. |
| Bunnan, *a bittern* | Adern y bun. |
| Buchſa, *a box-tree* | Bochys. |
| Braich, *malt* | Brag. |
| Baſcheid, *a baſket* | Baſgad. |
| Bachan dorais, {*the hinge of a door*} | Bach drus. |
| Both, *a cottage* | Buth. |
| Bachach, *lame* | Baglog. |
| Bearvam, *to boil* | Berui. |
| Bliſg, *a rhind* | Phliſgin. |
| Bidog, *a Highland durk* | Bidog, *a knife.* |
| Bronvach, *a breakfaſt* | Boreivudh. |
| Bean, *a woman* | Byn. |
| Breadha, *beautiful* | Prydys. |
| Boghtain, *an arch* | Buamaen. |
| Brathair, *a brother* | Braud. |
| Bran, *bran* | Bran. |
| Bean carad, *a miſtreſs* | Kæriad. |
| Blaſam, *to taſte* | Blaſi. |
| Braun, *a drop* | Daun. |
| Bealg, *a trench* | Bulch. |
| Bad, *a boat* | Bad. |
| Boch gavair, *a buck-goat* | Buchgeivr. |
| Boichineach, {*a boy when his voice breaks*} | Lengk y n. |

## C

| *Iriſh.* | *Welſh.* |
|---|---|
| Ċairrig, *a rock* | Karreg, *a ſtone.* |
| Ċiv, *mild* | Ky, *beloved.* |
| Ċapoil, *a horſe* | Kephyl. |
| Ċaſair, *a ſhower* | Keſer. |
| Ċara, *a friend* | Kar, *a kinſman.* |
| Ċealgach, *deceitful* | Kelwydhog, *lying.* |
| Ċeard, *a goldſmith* | Kerdh, *a trade.* |
| Ċlav, *ſcorbutic* | Klav, *ſick.* |
| Ċlar, *a table* | Klaur, *the lid of a box.* |
| Ċleireach, *a clergyman* | Kleiriach, *an old man.* |
| Ċloch, *a ſtone* | Klog, *a ſteep rock.* |
| Ċoineadh, *reproof* | Kuyn, *complaint.* |
| Ċorn, *a drinking cup* | Korn, *a horn.* |
| Ċuvacht, *power* | Kyvoeth, *riches.* |
| Ċuth, *a head* | Gudhu, *a neck.* |
| Ċadaim, *a fall* | Kodum. |
| Ċudaim, *to fall* | Kuydho. |
| Ċaimpier, *a champion* | Kapiur. |
| Ċaimſe, *ſhirt, ſhift* | Hevis. |
| Ċais, *hatred* | Kas. |
| Ċalladh, *hard* | Kalcd. |
| Ċallaire, *a cryer* | Galur, *a caller.* |
| Ċavach, *power* | Kyvoeth, *wealth.* |
| Ċana, Ċuilean, *a whelp* | Kene. Koluyn. |
| Ċaois, *a furrow* | Kuys. |
| Ċainneal, *a candle* | Kanuylh. |

Ċaran,

| *Iriſh.* | *Welſh.* |
|---|---|
| Ċaran, *the crown of the head* | Koryn, karan. |
| Ċoroin, *a crown* | Koron. |
| Ċorb ċarbad, *a chariot* | Kerbid. |
| Ċadach, *a veil* | Kadach, *a piece of linen.* |
| Ċeadal, *a ſtory* | Kuedel. |
| Ċear, *blood* | Guyar. |
| Ċenel, *a clan, or family* | Kenedl. |
| Ċilarn, *a milking pail* | Kilurn. |
| Ċinog, *the ſmalleſt coin* | Keiniog, *a penny.* |
| Ċlaidha, *a burial* | Kladhy, *to bury.* |
| Ċloth, *praiſe* | Klod |
| Ċlotha, Ċualadh, *he heard* | Klywoth. |
| Ċoċa, *a boat* | Kuk. |
| Ċreatàr, *conſecrated* | Krair, *a relick.* |
| Ċroch, *red* | Kok. |
| Ċru, *blood* | Kray. |
| Ċuach, *fleſh* | Kig. |
| Ċuar, *crooked* | Guyr. |
| Ċubàchail, *a bed-chamber* | Kybhigl. |
| Ċuvach, *narrow* | Kyvin. |
| Ċolm, *a pigeon* | Klommen. |
| Ċuthal, *baſhful* | Kuidhil. |
| Ċia ċualadh, *who hath heard* | Puy a klouodh. |
| Ċlairſeoir, *a harper* | Kolerur, *a muſician.* |
| Ċeadna, Ċeud, *the firſt* | Kynta. |
| Ċram, *wild garlick* | Krave. |
| Ċroichin, *the ſkin* | Kroen. |

Ċoill,

| *Iriſh.* | *Welſh.* |
|---|---|
| Ċoill, *a wood* | Cottel. |
| Ċluas, *an ear* | Klyſt. |
| Ċead, *leave* | Kenned. |
| Ċeideavan, *May day* | Kyntevyn. |
| Ċead, *an hundred* | Kant. |
| Ċairſhiadh, *a ſtag* | Karu, hydh. |
| Ċir, *a ſheep* | Korlan, *a ſheepfold.* |
| Ċledh, *the left* | Go kledh, *the north.* |
| Ċailog, Ċaill } *a loſs* | Kolh. |
| Ċarn, *a heap of ſtones* | Karn |
| Ċairdeamuil, *friendly* | Karedig |
| Ċalg, *a ſting* | Kollin. |
| Ċaintig, *a ſong* | Kan. |
| Ċir, *a berry* | Kriaul. |
| Ċarnan, *a heap* | Karned. |
| Ċir, *a comb* | Krib. |
| Ċlas, *a lock* | Klo. |
| Ċlogan, *a ſcul* | Klog. |
| Ċurack *a boat* | Korugl. |
| Ċollog, *a collop* | Golwyth. |
| Ċor, ċorglas, *a heron* | Krir, krirglas. |
| Ċraivtheagh, *religious* | Krevydhol. |
| Ċreagach, *rocky* | Kreigiog. |
| Ċuthaileach, *ſhame* | Kuydhyl. |
| Ċedach, *a rag* | Kadach. |
| Ċeim *a ſtep* | Kam. |
| Ċoire, *a caldron* | Pair, kalhor. |
| Ċravadh, *religion* | Krefidh. |

Ċloidheav,

| *Iriſh.* | *Welſh.* |
|---|---|
| Ċloidheav, *a ſword* | Klodhiv. |
| Ċoirche, *oats* | Keirk. |
| Ċuillean, *holly* | Kelyn. |
| Ċual, *a faggot* | Koel, *an arm-ful.* |
| Ċuigeal, *a diſtaff* | Kogel. |
| Ċluv, *a lock* | Klo. |
| Ċuach, *a cuckow* | Kog. |
| Ċeir, *wax* | Kuyr. |
| Ċnoch, *a hill* | Knuck. |
| Ċoimadh, *complaint* | Kuyn. |
| Ċoinin, *a rabbit* | Kuningen. |
| Ċluivin, *a feather* | Plyvin. |
| Ċruach, *an heap* | Kryg. |
| Ċruv, *a worm* | Pryv. |
| Ċuinneog, *a churn* | Kinnog, *a pail.* |
| Ċa? *what?* | Pa? |
| Ċaſg, *Eaſter* | Paſk. |
| Ċinchis, *Whitſuntide* | Pencas. |
| Ċaſachth, *a cough* | Peſuch. |
| Ċean, *a head* | Pen. |
| Ċia? *who?* | Pui. |
| Ċial, *ſenſe* | Puylh. |
| Ċlanna, *children* | Plant. |
| Ċathair, *four* | Peduar. |
| Ċran, *a tree* | Pren. |
| Ċoraid, *a couple* | Par. |
| Ċriadh, *clay* | Prydh. |
| Ċreach, *a prey* | Praydh. |
| Ċred, *wherefore* | Pa'raid. |

Ċoach,

| *Iriſh.* | *Welſh.* |
|---|---|
| Ċoach, *or* gach, *every* | Pob. |
| Ċeap, *a block* | Kif. |
| Ċulan, *a lap-dog* | Koluyn. |
| Ċrocha, *to hang* | Krogi. |
| Ċailch, *chalk* | Kalch, *lime.* |
| Ċuil, *a beetle* | Kuillen. |
| Ċithach, *left-handed* | Kuithig. |
| Ċirthin, *a quicken tree* | Kerdin. |
| Ċathair, *a city* | Kader, *a fort.* |
| Ċathaoir, *a chair* | Kader. |
| Ċath, *a battle* | Kad. |
| Ċeatha, *a ſhower* | Kavod. |
| Ċleath, *a hurdle* | Kluydh. |
| Ċliav, *a baſket* | Kluyd. |
| Ċir, *a jaw* | Kil. |
| Ċalleach, *an old woman* | Gurach. |
| Ċruach, *a rick of hay* | Krig, *a heap.* |
| Ċailleagh, *chaff* | Kol. |
| Ċovioſvail, *equal* | Gogyvrid'. |
| O ċovar, *oppoſite* | Ar gyver. |
| Ċoper, *copper* | Kopr. |
| Ċliavain, *allied* | Kyvathrach. |
| Ċloidhe, *a bank* | Klaudh. |
| Ċrav, *garlick* | Krav. |
| Ċairdeas, *friendſhip* | Karennydh. |
| Ċaram, *to love* | Kary. |
| Ċoirnel, *a corner* | Kornel. |
| Ċrinam, *to dry up* | Krino. |
| Ċolg, *a beard of corn* | Kolyd. |

Ċealgach,

| *Iriſh.* | *Welſh.* |
|---|---|
| Ċealgach, *cunning* | Kalh, dichelgar. |
| Ċluinim, *to hear* | Klyved. |
| Ċluigin, *a bubble* | Kloch. |
| Ċolavain, *a foundation* | Troed kolovn. |
| Ċal, gabaiſte, *cabbage* | Kaul, kebetſhen. |
| Ċorp marv, *a corpſe dead* | Korph maru. |
| Ċuilch, *a reed* | Kalav. |
| Ċuaran, *a ſhoe, ſock* | Kuaran. |
| Ċallaim, *calends* | Kalan. |
| Ċailendoir, *calender* | Kalender. |
| Ċoiſveirt, *a ſtocking* | Koeſvig. |
| Ċupan, *a cup* | Kupan. |
| Ċaval, *a camel* | Kamel. |
| Ċlog, *a bell* | Kloch. |
| Ċruban, *a crab* | Kruban. |
| Ċainleoir, *a candleſtick* | Kanhuylbren. |
| Ċu, ċich, *a greyhound* | Ki, gaſt, *a dog or bitch.* |
| Ċanam, *to ſing* | Kany. |
| Ċantaire, *a ſinger* | Kaneyeur. |
| Ċean mor, *a great head* | Penvaur. |
| Ċiunċn, *a little head* | Pennyn. |
| Ċarchair, *a priſon* | Karchar. |
| Ċarr, Ċarbad, *a cart* | Kar. / Karbyd. |
| Ċaiſe, *cheeſe* | Kaus. |
| Ċnu geanm, *a cheſſnut* | Kneyen. |
| Ċaiſlean, *a caſtle* | Kaſtelh. |
| Ċat, *a cat.* | Kath. |
| Ċeap, *a ſtock, or trunk* | Kyf. |

| *Iriſh.* | *Welſh.* |
|---|---|
| Ċoiveadhaim, *to beware* | Govaly. |
| Ċirlan, *a ſheepfold* | Korlan. |
| Ċulv, *a ſtem* | Koloun. |
| Ċaingean, *a cauſe* | Kingaus. |
| Ċoviarleagh, *a lawyer* | Kyvreither. |
| Ċoivadagh, *wary* | Govalys. |
| Ċigh, *a hind* | Evig. |
| Ċair-hiadh, *a ſtag* | Karu hydh. |
| Ċorban, *a ſtork* | Kryr guyn. |
| Ċreaghd, *a ſcar* | Kraith. |
| Ċuallaide, *a carpenter* | Kuvailh. |
| Ċoluiſhte, *a college* | Kolheg. |
| Ċruinhum, *to gather* | Krynhoi. |
| Ċeiliavradh, *conference* | Kydlavariædh. |
| Ċolmailt, *a dove-houſe* | Klommendi. |
| Ċolauin, *a column* | Kolun. |
| Ċuallaidhe, *a companion* | Kyvailh. |
| Ċoidhreacht, *commerce* | Kyvarreith. |
| Ċovhaithad, *a joint* | Kyſhilhtiad. |
| Ċris, *a girdle* | Guregis. |
| Ċirchal, *a circle* | Kylch. |
| Ċruith, *a harp* | Kruth, *a fiddle.* |
| Ċruinim, *to heap up* | Krynhoi. |
| Ċuid, *a ſupper* | Kuynos. |
| Ċovainm, *a ſurname* | Kuvenu. |
| Ċoveruth, *a conflux of rivers* | Kydfrud. |
| Ċogudhas, *conſcience* | Kyduybud. |
| Ċovna, *a couſin german* | Kovnder. |
| Ċoiv villidh, *a comrade* | Kyvelly. |

Ċintrean,

| *Iriſh.* | *Welſh.* |
|---|---|
| Ċintrean, *ſtubborn* | Kyndyn. |
| Ċuplaim, *to couple* | Kyplyfly. |
| Ċochaire, *a cook* | Kog. |
| Ċoll, *a hazel tree* | Kolhen. |
| Ċoluine, *hazel wood* | Kolhuyn. |
| Ċredeim, *to believe* | Kredy. |
| Ċuthaim, *to create* | Krey. |
| Ċriadh, Ċailch, *chalk* | Prydh. Galch. |
| Ċrufta, *a cruſt or ſhell* | Kreſten. |
| Ċroiſh, *a croſs* | Kroes. |
| Ċriſheail, *cryſtal* | Kriſhial. |
| Ċuvaith, *an elbow* | Kyvelyn. |
| Ċuil, *a guat* | Guydh. |
| Ċoltar, *a plough coulter* | Kulhtur. |
| Ċilog, *a hedge-ſparrow* | Guichelh y gog. |
| Ċam, *crooked* | Kam. |
| Ċuidhaim, *to guard* | Kadu. |
| Ċeanaim, *to buy* | Keincog, *a penny.* |
| Ċluvam, *to pluck feathers* | Klyvo. |
| Ċreacham, *to rob* | Praydhio. |
| Ċoivranhaim, *to divide* | Kivranny. |
| Ċealg, *guile* | Dichel. |
| Ċoirigim, *to amend* | Gurygio. |
| Ċran faiche, *a beech* | Pren fauydh. |
| Ċreidheav, *faith* | Kred. |
| Ċridealthoir, *a potter* | Pridhaur. |
| Ċluvas, *a lock of wool* | Lhouveth. |
| Ċineaban, *chance* | Kynrabodh. |

| *Iriſh.* | *Welſh.* |
|---|---|
| Ċrantavall, *a ſling* | Pren taval. |
| Ċorda, *a rope* | Kord. |
| Ċiligh, *a wood-cock* | Kyphilog. |
| Ċiliagh, *a cock* | Keilog. |
| Ċinim, Ċneadham, *to groan* | Kuyno. Kuynovain. |
| Ċearch, *a hen* | Giar. |
| Ċinead, *a nation* | Kenhedledh. |
| Ċlue, *renown* | Klod. |
| Ċioſglid, *diligent* | Eſgyd. |
| Ċil, *ſlender* | Kyl. |
| Ċro muich, *a hog-ſty* | Kran moch. |
| Ċneaſta, *honeſt, civil* | Oneaſta. |
| Ċaithvair, *a ſhooter* | Ergydeur. |
| Ċogaidh, *weak, fearful* | Kagadh. |
| Ċoſtos, *coſt or charge* | Koſt. |
| Ċeantoiſeach, *a general* | Penchidadh. |
| Ċoivlinam, *to fulfil* | Koivlenui. |
| Ċoivnaim, *to inhabit* | Kyvannedhy. |
| Ċuileog, *an inſect* | Kyllionyn. |
| Ċreideagh, *moſt intimate* | Karedikal. |
| Ċlagun, *a flagon* | Flagen. |
| Ċlinam, Ċrumam, *to bend* | Krimmy. |
| Ċruach, *a rick* | Krig. |
| Ċruth, *a form* | Rhith. |
| Ċheile, *together* | Gillidh. |
| Ċeilim, *to conceal* | Kely. |
| Ċach, *dung* | Kagal. |
| Ċeanaidh, *the forehead* | Kichuimad. |
| Ċuplaim, *to couple* | Kyphylly. |

D

| *Iriſh.* | *Welſh.* |
|---|---|
| Dave, *an ox* | Davad, *a ſheep.* |
| Dant, *a morſel* | Dant, *a tooth.* |
| Deadh, *a jaw* | Tavodh, *a tongue.* |
| Dreach, *an image* | Drich, *a looking-glaſs.* |
| Dearagan, *a flea* | Trogen, *a trick.* |
| Diallaidh, *a ſaddle, or cloths* | Dillhadh, *clothing, apparel.* |
| Da, dagh, *good* | Da. |
| Daith, *burning* | Deiviodh, *ſingeing.* |
| Dil, *a leech* | Gel. |
| Dichean, *beheaded* | Diben. |
| Divadh, *a dowry* | Egvedhi, *a portion.* |
| Dilreavach, *an hermit* | Didrevur. |
| Dius, *protection* | Didhos, *a cover from rain.* |
| Douar, *water* | Duur. |
| Douar cu, *an otter* | Duur gi. |
| Drean, Dreolan, *a wren* | Driu. Driuan. |
| Druth, *a harlot* | Drythyl, *laſcivious.* |
| Druim, *the back* | Trim, drim. |
| Dearchadh, *ſight* | Edrychiadh. |
| Draoidh, *a druid* | Deruyth. |
| Deor, *a tear* | Dagar. |
| Dair, darach, *an oak* | Derwenn. |
| Deis, *right* | Dehei. |
| Dris, dreaſog, *a bramble* | Dryſſien. |
| Duilleavair, *leaves* | Dail. |
| Duilein, *a leaf* | Deilen. |

Druv,

| *Iriſh.* | *Welſh.* |
|---|---|
| Druv, *a dwelling* | Trev. |
| Dovain, *deep* | Duvun. |
| Dorn, *a handle* | Durn, *a fiſt.* |
| Duv, *black* | Dy. |
| Duine, *a perſon, a man* | Dyn. |
| Dan, *a ſong* | Kan. |
| Dealan, *a coal* | Gloin. |
| Daocog, *a periwinckle* | Guichiad. |
| Dealra, *to ſhine* | Geleio. |
| Dealg, *a bodkin* | Guahelh. |
| Deana, *to do* | Guneyd. |
| Drughd, *dew* | Gulith. |
| Diol, *to pay* | Taly. |
| Deuiſh, *an ear of corn* | Tywis. |
| Deagh, *fair* | Teg. |
| Diogh, *drink* | Diod. |
| Dithrav, *a deſert* | Didrev. |
| Dovain, *high* | Duvun. |
| Duive, *ink* | Dy. |
| Droithe eoin, *a ſouthſayer* | Deruydh. |
| Dall, *blind* | Dalh. |
| Dir, *dear, coſtly* | Dryd. |
| Dern, *a fiſt-blow* | Dyrnod. |
| Go dhivin, Go dhearv, *verily indeed* | Yn dhiai. Yn dhioir. |
| Duiſgillah, *a tenant* | Deiliadh. |
| Divail, *damage,* | Nivedh. |
| De, am, *of, concerning* | De, am. |
| Dlim, *to owe* | Dyly. |

Dalam,

| *Iriſh.* | *Welſh.* |
|---|---|
| Dalam, *to blot out* | Dilcy. |
| DIA, GOD | DYU. |
| Deas, *right* | Dehæ, *dextrous.* |
| Deas lau, *the right hand* | Dehey lau. |
| Diaul, *the devil* | Diavol, diaul. |
| Dia, *a day* | Dydh. |
| Dia Dovnigh, *Sunday* | Dydh Syl. |
| Dia Luan, *Monday* | Dydh Lhyn. |
| Dia Mart, *Tueſday* | Dydh Maurth. |
| Dia ċeadain, *Wedneſday* | Dydh Mercher. |
| Diardin *Thurſday* | Dydh Joy. |
| Dia Hine, *Fryday* | Dyth Guener. |
| Dia Sarn, *Saturday* | Dydh Sadarn. |
| Dile, *a deluge* | Dilyu. |
| Diſcupal, *a diſciple* | Diſchyble. |
| Diadhavail, *divine* | Diviol. |
| Draig, *a dragon* | Draig. |
| Dubalta, *double* | Dublyg. |
| Diffrevaim, *to pluck up* | Divreidhio. |
| Deoraidheacht, *baniſhment* | Herurieth. |
| Deoruidhe, *a baniſhed man* | Gula duahard. |
| Dornan, *a handful* | Dyrnaidh. |
| Deaghthoil, *fortunate* | Dedhuydh. |
| Deilhvrim, *to haſten* | Divriſio. |
| Dealv, {*a figure, image, faſhion*} | Delu, dylh. |
| Deiread, *an end* | Divedh. |
| Droch uiv, *a crime* | Druguethred. |
| Droch voladh, *an ill ſavour* | Drugaragl. |

| *Iriſh.* | *Welſh.* |
|---|---|
| Dear, vrathair, *a brother's wife, or huſband's ſiſter* | Chueir yn y gyvreth. |
| Dalladh, *a miſtake* | Dalhined. |
| Diulam, *to draw or ſwallow* | Diualhau. |
| Duinin, *a little, ſorry fellow* | Dynin. |
| Dinna, *humane* | Dynol. |
| Doras, *a door, gate* | Dor. |
| Dreach, *a counterfeit* | Drych. |
| Doiveis, *immenſe* | Diveſyr. |
| Dovarutha, Doeaga, *immortal* | Divaru. Diangæ. |
| Diviadh, *impious* | Didhiv. |
| Dicluiv, *feather-leſs* | Dibliv. |
| Aſdoivne, *the bottom of any thing* | Dyvnau. |
| Doghadh, *fire, flame* | Godhaidh. |
| Diavain, *unapt, fooliſh* | Dhevnydh. |
| Diavair, *great, huge* | Dirvaur. |
| Domvlaſtha, *unſavoury* | Divlas. |
| Duan, *a hook, or chain* | Kadueu. |
| Direachtach, *lawleſs* | Dhigyvrath. |
| Deifreadh, *difference* | |
| Diſle, *a dye* | Dis. |
| Go divineach, *in vain* | Yndhivydh. |
| | E |
| Eirog, *ice* | Eira, *ſnow.* |
| Eaſch, *water* | Acheos, *a river.* |
| Eatha, *he went* | Aeth. |

Eigne,

| *Iriſh.* | *Welſh.* |
|---|---|
| Eigne, eo, iach, *a ſalmon* | Eog, iog, ehauch. |
| Eineach, *a face* | Wyneb. |
| Eo, *a yew-tree* | Yu. |
| Ean, en, *a bird* | Eden, aderyn. |
| Eallach, *an hearth* | Aelwyd. |
| Ealadh, *a ſwan* | Alark. |
| Eochair, *a key* | Agoraid. |
| Ellain, *a fawn* | Elain. |
| Eaſbain, *Spain* | Yſbaen. |
| Eile, *another* | Naile. |
| Ealadha, *ſcience* | Kelvydhyd. |
| Eanadoir, *a fowler* | Adarur. |
| Earbbuch, *a roebuck* | Yrchvuch. |
| Eilit, *a hind* | Eilon. |
| Eignim, *to force* | Egni. |
| Eolgair, *grief* | Galari, *to grieve.* |
| Eaglais, *a church* | Egluys. |
| Eliatrain, *a bier* | Eloruydh. |
| Eiris, *a hereſy* | Hereſy. |
| Eiricheach, *an heretic* | Hæretic. |
| Eagovain, *forgetful* | Anghovis, |
| Eaſcharu, *an enemy* | Eſgar. |
| Eachdranech, *a ſtranger* | Eſtron. |
| Eigim, *to cry out* | Eigi. |
| Ea ſamplair, *a pattern, ſample* | Eſample. |
| Eiveachd, *obedience* | Yvydhdod. |
| F | |
| Fal, *a prince* | Felaig. |
| Feal, *bad* | Gual. |

| *Iriſh.* | *Welſh.* |
|---|---|
| Feaſchoir, *evening* | Goſper. |
| Feine, *a boor* | Gueiny, *to ſerve.* |
| Fes, *a mouth* | Guevis, *a lip.* |
| Fiave, *abominable* | Fiedh. |
| Flaith, *a lord* | Fal. |
| Foſgadh, *a ſhadow* | Kyſgodh. |
| Frag, *a wife, woman* | Goraig. |
| Frith, *profit* | Fruyth, *ſtrength.* |
| Fuan, gunad, *a gown* | Gun. |
| Fulladh, *a lye* | Kelwydh. |
| Feil, *watching* | Guylfa. |
| Fin, *wine* | Guin. |
| Fir, *true* | Guir. |
| Fear, *a man* | Gur. |
| Faoi, fiaghth, *a turn, time* | Guaith. |
| Faighin, {*the paſſage to the womb*} | Guain. |
| Fighid, *twenty* | Igen, igent. |
| Feach, *a mattock* | Kaib. |
| Feighleog, *peaſcods* | Kodæ. |
| Faail, *to get* | Kael. |
| Fadh, *a mole* | Guadh. |
| Fiadha, *woods* | Guidh, *trees.* |
| Fliadh, *a feaſt* | Gulede. |
| Faiſgea, *to preſs* | Guaſgy. |
| Feamnach, *ſea-wreck* | Guymnach. |
| Fearn, *an alder-tree* | Guern. |
| Feith, *a ſinew* | Guyth, *a vein.* |
| Feur, *graſs, hay* | Guair, *hay.* |
| Fliia, *to weave* | Guay. |

Fiorn,

| *Iriſh.* | *Welſh.* |
|---|---|
| Finn, ban, *white* | Guyn. |
| Fithchille, *a pair of tables* | Guidh buyl. |
| Fiu, *worthy* | Guyu. |
| Fona, *to ſerve* | Gueni. |
| Folt, *the hair of the head* | Gualt. |
| Frich, *health* | Gryg. |
| Fual, *ſoap lye* | Golch. |
| Fiav, *ugly* | Fiaidh. |
| Finea vuin, *a vine* | Guynuyden. |
| Freav, *roots* | Guraidh. |
| Fonai, *enough* | Fonn. |
| Feadhchullach, *a wild boar* | Baedhguylht. |
| Furthachd, *help* | Porth. |
| Folas, *a buſkin, ſock, or ſhoe* | Folhagh. |
| Feargraiv, *an epitaph* | Bedhargraff. |
| Fiaughlon, *an exploit* | Kyvlavan. |
| Fairim, *to favour* | Favro. |
| Faiar, *favour* | Favor. |
| Feavra, *February* | Kuevror. |
| Fuineog, *a window* | Feneſtr. |
| Figog, *a fig-tree* | Figyſbren. |
| Feidil, *faithful* | Fydhlon. |
| Fuinſhean, *an aſh-tree* | Onwydhen. |
| Feirge chuvaing, *a narrow ſea* | Kyvyngvor. |
| Fuar, *cold* | Oer. |
| Frichtalaim, *to fry* | Frio. |
| Frichtan, *a frying-pan* | Padelfrio. |
| Fearſad, *a ſpindle* | Guerthyd. |
| Fear chovnoidhe, *a ſojourner* | Gur dyvodiadh. |

| *Iriſh.* | *Welſh.* |
|---|---|
| Fearn, *an alder-tree* | Guernen. |
| Foſadh, *reſt* | Gorfuis. |
| Fairneadh, {*an aſcent, or deſcent*} | Guaeradh. |

G

| | |
|---|---|
| Gaval, *a fork* | Gavel. |
| Garuhiain, *a tempeſt* | Garuhin. |
| Galan, *an enemy* | Gelyn. |
| Gav, geivreadh, *winter* | Gaiav. |
| Gin, *the mouth* | Gene. |
| Glean, *to adhere* | Glyni. |
| Gnia, *knowledge* | Gun, *I know.* |
| Grian, *the ground of a river* | Graian. |
| Guaire, *the hair* | Guahlt. |
| Gulba, *a mouth* | Golbhin. |
| Glaine, glonid, *glaſs* | Gleini na droedh, {*druid glaſs beads.*} |
| Glaine, *light* | Goleini. |
| Guidhim, *to do, to make* | Guneithid. |
| Guialla, *a pledge* | Guyſtil. |
| Geag, *a bough* | Kaing. |
| Gaoil, *a tribe* | Kenedl. |
| Gavel, *the groin* | Gavlach. |
| Gada, *a wyth* | Guden. |
| Gava, *a ſmith* | Gove. |
| Gnathua, *to accuſtom* | Gnottai. |
| Gigleadh, *titillation* | Goglaiſh. |
| Geadh, *a gooſe* | Guydh. |
| Giran, *a barnacle* | Guyran. |
| Glean, *a valley* | Glyn. |

| *Iriſh.* | *Welſh.* |
|---|---|
| Glun, *the knee* | Klyn, *an hip.* |
| Gearr, *ſhort* | Byr. |
| Gin, *a wedge* | Kyn. |
| Gial, *a jaw* | Kyl. |
| Gliomach, *a lobſter* | Kymmuch. |
| Grive, *a claw* | Gravank. |
| Gaoth, *wind* | Kuth, *a blaſt.* |
| Gaire, *to laugh* | Kuerthin. |
| Gearra *to cut* | Torri. |
| Gaid, athair, *a father* | Tad. |
| Gnuis, *a mien* | Gued. |
| Guivadh, *to do* | Guneythyd. |
| Guidhim, *to do* | Guneyd. |
| Grothai, *ſand* | Gro. |
| Glas, *blew* | Glas. |
| Gavar, *a goat* | Gaur. |
| Gual, *a coal* | Gloin. |
| Glan, Gluair, *clear, clean* | Gloiu. Eglyr. |
| Greideal, *a griddle* | Gradelh. |
| Geillim, *to believe* | Koelio. |
| Giolchog, *a ſtalk of corn* | Guelhtynyd. |
| Graineog, *a hedge-hog, or porcupine* | Draeneog. |
| Geochach, Glavain, *a glutton* | Buitteig. Gluth. |
| Giodhgo, *although* | Kydbay. |
| Gan, *without* | Alhan. |
| Givas, *a ſhirt* | Guiſge, *a garment.* |
| Geideal, *a fan* | Guyntilh. |

| *Iriſh.* | *Welſh.* |
|---|---|
| Githe, *a puff of wind* | Kuyth. |
| Guilim, *to weep* | Uijlo. |
| Githreog, *a gale of wind* | Kuythad. |
| Gaichid, *jet* | Mychid. |
| Gruaidh, *the cheek* | Grydh. |
| Geineavnadh, *begetting* | Kenedhliadh. |
| Geineavnaim, *to beget* | Kenhedhly. |
| Geinteach, *genitive* | Gynhedlo. |
| Glidh, *glue* | Glyd. |
| Greagach, *a Grecian* | Groegaidh. |
| Glas, ſeur, *graſs, herbs* | Glas velhtin |
| Grammadoir, *a grammarian* | Grammadegur. |
| Graſa, *grace* | Gras. |
| Gu, gaitnadh, *a ſpear* | Guayu. |
| Gagadh, {*an opening, or yawning*} | Gagendor. |
| Gavain, *a young hind* | Jevang garu. |
| Garradoir, *a gardener* | Gardhur. |
| Garrdha, *a garden* | Gardhur. |
| Gallgavair, *a wild goat* | Rhyvavar. |
| Gnath, *a cuſtom* | Gnottiad. |

I

| | |
|---|---|
| Imchil, *about* | Yngilk. |
| Imdiol, *deceit* | Ymdill. |
| Inglan, *unclean* | Anglan. |
| Inteach, *a way* | Hynt, *a journey* |
| Ilach, *mirth* | Eluch. |
| Ir, *anger* | Iredh. |
| Iaſg, *fiſh* | Pyſk. |

Idir,

| *Iriſh.* | *Welſh.* |
|---|---|
| Idir, *among* | Iddynt, *to them.* |
| Im, *butter* | Ymenyn. |
| Itin, *a quill-feather* | Aden. |
| Inneoin, *an anvil* | Einion. |
| Init, *Shrove-tide* | Ynyd. |
| Inis, *an iſland* | Ynys. |
| Immeal, *a border* | Ymmyl. |
| Iſadh, ithim, *to eat* | Iſſy, buytta. |
| Iach, *a ſalmon* | Eaug. |
| Ibim, *to drink* | Yved. |
| Ivethread, *ſoaking* | Ivgar. |
| Imlan, *ſafe, ſound* | Iachlaven. |
| Imreaſon, *controverſy* | Ymriſſon. |
| Imthim, *to depart* | Ymmaeth. |
| Iveneaſh, *paſtime* | Dyvenydh. |
| Iaron, *iron* | Haiarn. |
| Ith, *corn, grain* | Yd. |
| Imain, *a hymn* | Emyn. |
| Inteach, *a gate* | Kychuncadh. |
| Imchuvach, *fit, meet* | Kymmugs. |
| Idhart, *a pillow.* | Dydhed. |
| Imeadh, *faſting* | Ymprid. |

L

| | |
|---|---|
| Ladronn, *a thief* | Lhadron. |
| Lainne, *a filling* | Lhana. |
| Laith, *milk* | Lhayth. |
| Lann, *a church* | Lhan. |
| Lain, *a veil* | Lhiein, *linen.* |

Lear,

| *Iriſh.* | *Welſh.* |
|---|---|
| Lear, *the ſea* | Lhyr. |
| Leathlagſa, *weak* | Lhed, leſg. |
| Leitheach, *a plaiſe* | Lhythy, *a flounder.* |
| Lias, *a calf-houſe* | Lhyeſt, *a cottage.* |
| Lis, lios, *a houſe* | Lis, lhys, *a pallace.* |
| Los, *a tail* | Lhoſt. |
| Luvra, *work* | Lhavyr, *labour.* |
| Lua, *an oath* | Lhu. |
| Li, *colour* | Lhiu. |
| Lainne, *a knife* | Lhavan, *a ſword-blade.* |
| Leath, *half* | Lhed. |
| Ni lavmaoid, *we dare not* | Ni lavaſun. |
| Loinneach, *glad* | Lhauen. |
| Lor, *much* | Lhamer. |
| Liath, *grey haired* | Lhuyd. |
| Lean, *liquor, ale, or beer* | Lhinn. |
| Loman, *an enſign* | Lhymman. |
| Leas-vac, *a ſtep-ſon* | Lhys-vab. |
| Lochlonadh, *a Norwegian* | Lychlynydh. |
| Lengadh, *to devour* | Lhynky. |
| Luch, *a mouſe* | Lhig. |
| Luaith, *aſhes* | Lhed. |
| Lus, luiv, *an herb* | Lhys, lhyſeuyn. |
| Leathan, *broad, large* | Lhydan. |
| Lav, *a hand* | Lhau. |
| Lan mara, *the tide* | Lanu a thrai mor. |
| Laineach, *cheerful* | Lhaven. |
| Laithlus, *mugwort* | Lhuidlys. |
| Lom, *bald* | Lhum. |

Luaghvor,

| *Iriſh.* | *Welſh.* |
|---|---|
| Luaghvor, *dear, coſtly* | Guarthvaur. |
| Loiſhleathan, *a beaver* | Lhoſtlydan. |
| Leagadh, *a fall* | Diguydh. |
| Lav ghuta, *the hand-gout* | Lhau uſt. |
| Lav haigh, *a ſurgeon* | Lhau vedigh. |
| Leavar coinine, *a regiſter* | Kove livr. |
| Luivam, *to cry out* | Lhevain. |
| Luies, *a fleet* | Lhynges. |
| Liach, *a ſpoon* | Lhuy. |
| Leathar, *a ſkin* | Lheder. |
| Lag, *weak* | Lhefg. |
| Lani deas, *the right-hand* | Dehey lhau. |
| Lauraim, *to ſpeak* | Lhevaru. |
| Line, *a thread* | Lhinyn. |
| Laidir, *ſtrong* | Kadarn. |
| Lar, *a floor* | Lhaur. |
| Luſach, *full of herbs* | Lhyſeiog. |
| Lorganach, *lazy* | Lhurv. |
| Linam, *to fulfill* | Lhenui. |
| La, *day* | Lhyg, *light.* |
| Leias, *a remedy, help* | Lhes, *profit, ſervice.* |
| Leach, *a flat ſtone* | Lhech. |
| Litir, *a letter* | Lhythyr. |
| Lorg, *a leg* | Lhorp. |

M

| | |
|---|---|
| Muime, *a nurſe* | Mam, *a mother.* |
| Maian, Meanned, *a place* | Mann. |

| *Iriſh.* | *Welſh.* |
|---|---|
| Man, *a hand* | Myn. |
| Meaval, *ſhame* | Mevyl. |
| Maes, *a foſter child* | Maeth. |
| Minach, *oar, minerals* | Muyn glodiæ. |
| Men, *a mouth* | Min, *a lip.* |
| Mil, milid, *a ſoldier* | Milur. |
| Meadhair, *talk, ſpeech* | Medhir, *it is ſaid.* |
| Moirb, *an ant* | Mor, mir. |
| Mos, *a manner, or faſhion* | Moes. |
| Maith, *good* | Mad. |
| Mual, *the top of a hill* | Moel. |
| Much, *ſmoke* | Mug. |
| Muyn, muneul, *a neck* | Munugle. |
| Muadh, *ſoft, tender* | Medhal. |
| Muntorch, *a neck-chain* | Myngdork. |
| Mala, *an eye-brow* | Ael. |
| Molt, *a weather* | Molht. |
| Meile, *a mill* | Melin. |
| Muinteardha, *affable* | Muyn. |
| Meadhg, *whey* | Maidh. |
| Min, *ſmall* | Man. |
| Mon, *turf, peet* | Maun. |
| Mor, *great* | Maur. |
| Mil, *honey* | Mel. |
| Milis, *ſweet* | Melys. |
| Muchin, *a ſwine* | Mokyn. |
| Meaſch, *among* | Myſk. |
| Meannan, *a kid* | Mynnan. |
| Mianach, *oar* | Mynach. |

Miotal,

| *Iriſh.* | *Welſh.* |
|---|---|
| Miotal, *metal* | Mettel. |
| Mianadh, *an awl* | Mynaued. |
| Mac, *a ſon* | Mab. |
| Mucha, *to ſmother* | Mygy. |
| Milchu, *a greyhound* | Milgi. |
| Minich, *frequent* | Mynyk. |
| March, *a horſe* | Mark. |
| Mar, *as* | Mal. |
| Marſhin, *thus* | Malhyn. |
| Magh, *a field, a country* | Maes. |
| Muithrean, *an aunt* | Modrib. |
| Mantach, *ſtammering* | Mantach. |
| Mael, *bald* | Moel. |
| Morcluith, *renowned* | Klodvaur. |
| Mal, *a tax* | Mael. |
| Maithim, *to forgive* | Madhæ. |
| Meadhaim, *to conjecture* | Medhylio. |
| Modh, *a cuſtom* | Modh. |
| Meadog, *a penknife* | Bidog, *a knife* |
| Miſhgeadh, *drunkenneſs* | Bruiſgedh. |
| Meiſge, *drunk* | Bruiſge. |
| Me, mefein, *I, myſelf* | Mi, myvi. |
| Mor diavair, *very great* | Maur dirvaur. |
| Marunach, *an epitaph* | Marunadh. |
| Marchach, *a horſeman* | Markog. |
| Marchaim, *to ride on horſeback* | Markogeth. |
| Mara, *a flowing* | Maris. |
| Meang, *a cheat* | Shomiant. |
| Meitheanaim, *to ſhine* | Melhdenny. |

| *Iriſh.* | *Welſh.* |
|---|---|
| Meaſog, *an acorn* | Meſen. |
| Moladh, *renown* | Moliant. |
| Maighiſter, *a maſter* | Meiſter. |
| Mathaim, *to know, or pardon* | Madhæ. |
| Mallaim, *to curſe* | Maldithio. |
| Mulch, *an owl* | Tylhian. |
| Mothuidſe, *he handled* | Ymodhodh. |
| Margaidh, *a market* | Marchuad. |
| Minan, *a kid* | Min. |

N

| | |
|---|---|
| Naing, *a mother* | Nain, *a grandmother.* |
| Nunna, *hunger* | Newin. |
| Noin, *evening* | Naun, *noon.* |
| Nathair, *a ſnake* | Neidir. |
| Neal, *a cloud* | Niul, *a miſt.* |
| Neadh, *a neſt* | Nidh. |
| Neavalach, *chaſte* | Dihalog. |
| Nim leanuim, *to accompany* | Kynlhuin. |
| As neaſa, *the neareſt* | Y neſtav. |
| Neav, *heaven* | Neve. |
| Neavaidh, *heavenly* | Nevol. |
| Nadhurtha, *natural* | Natyriol. |
| Neivlian, *diligent* | Aneidhil. |
| Neafoſvadh, *unconſtant* | Anſavaduy. |
| Neavarmach, *unarmed* | Anarvog. |
| Nadhuir, *the nature of a thing* | Natirioth. |
| Nuadh, *new* | Newidh. |
| No, *or* | Ne. |

O

| *Iriſh.* | *Welſh.* |
|---|---|
| Or, *gold* | Ayr, oyr. |
| Os, ois, *above* | Yux. |
| Oguſt, *Auguſt* | Auſt. |
| Oraidh, *an oration* | Araidh. |
| Oſglaim, *to detect* | Diaghlydh. |
| Ordughadh, *an ordinance* | Ordhiuhaad. |
| Oigraive, *an epigram* | Argraff. |
| Och, ochone, *alas* | Uhan. |
| Oſtaire, *an hoſt, or gueſt* | Oſp. |
| Offralaim, *to ſacrifice* | Offrymy. |
| Ordaim, *to ordain* | Ordeinio. |
| Olan, *wool* | Gulan. |
| Oile, *the reſt, remainder* | Lheilh. |

P

| | |
|---|---|
| Plaſtar, *a plaiſter* | Plaſtr. |
| Ponra, *beans* | Ponar. |
| Pillim, *to bend* | Plygi. |
| Pib, piban, *a pipe* | Pib, pibelh. |
| Poll, toll, *a den, hole* | Pulh, tolh. |
| Poball, *people* | Pobol. |
| Prais, *braſs* | Pras. |
| Pluich, *a cheek* | Boch. |
| Puiſgim, *to ſtrike* | Puyo. |
| Paipear, *paper* | Pappyr. |
| Poſta, *a column* | Poſt. |
| Prior, *an abbot, or prior* | Prior. |

Pinam,

| *Iriſh.* | *Welſh.* |
|---|---|
| Pinam, *to torment* | Poeny. |
| Pian, *grief* | Poen. |
| | R |
| Rath, raithneach, *fern* | Rhedhyn. |
| Riv, *number* | Rhiv. |
| Rubhag, *very ſmall* | Rhyvak, *too little* |
| Rin, *a hill* | Rhyn, *a promontory* |
| Raich, brach, *an arm* | Braich. |
| Raidhmais, *a dream* | Breidhuyd. |
| Ron, *a ſea-calf* | Maelkhon. |
| Roinne, *horſe-hair* | Rhaun. |
| Ruav, *a ſpade* | Rhau. |
| Ro, *too much* | Rhy. |
| Ravadh, *warning* | Ribydh. |
| Roth, *a wheel* | Rhod. |
| Reatha, *running* | Rhedegog. |
| Rathadh, *warning* | Rybydh. |
| Rio, *froſt* | Rheu. |
| Rava, *an oar* | Rhyv. |
| Rovairt, *tide* | Ryvarthuy. |
| Rovair, *a rower* | Rhuyvur. |
| Roive, *before* | Rhag. |
| Riveleavar, *a calendar* | Rhyvlivr. |
| Rivrolla, Rivliſt, *a catalogue* | Rhivreſtr. |
| Rannam, *to divide* | Rhanny. |
| Runnadh, *diviſion* | Rhannaid. |
| Radam, *to give* | Rhodis. |

Ridhnait,

| *Iriſh.* | *Welſh.* |
|---|---|
| Ridhnait, *a gift* | Rhodh. |
| Reidh, *caſy, gentle* | Hyruydh. |
| Ruadh vaidhl, *a rediſh yellow* | Rhydh velyn. |
| Reatham, *to ruſh in* | Rhedeg, *to run in a ſtream.* |
| Ran, *a fragment* | Rhann. |

S

| | |
|---|---|
| Screavam, *to rough-caſt* | Kravemy. |
| Shivraid, *a charm* | Kyvaredh. |
| Sgibol, *a barn* | Yſgybor. |
| Stair, *a hiſtory* | Hiſtory. |
| Sgorn, *the throat* | Korupori. |
| Schol, cholaiſte, *a ſchool or college* | Yſgol. |
| Sgadan, *a herring* | Yſgadenin. |
| Spochadoir, *a highwayman* | Yſpelluir. |
| Spirad duine, *a guardian angel* | Yſpryd dyn. |
| Sorn, *an oven* | Furn. |
| Shrian, *a bridle* | Fruin. |
| Suv, *a ſtrawberry* | Syvi. |
| Saor, *a carpenter* | Saer, *an architect.* |
| Saithbeach, *a ſwarm of bees* | Haidh. |
| Sluagh, *an army* | Lhy. |
| Soigdiur, *a ſoldier* | Lhyydur. |
| Samra, *ſummer* | Hav. |
| Seafnadh, *breathing* | Savan, *a mouth.* |
| Seanadh, *an aſſembly, ſenate* | Senedh. |
| Search, *love, affection* | Serk. |
| Segh, *an ox* | Yx. |
| Seiniſtir, *a window* | Feneſtr. |

| *Iriſh.* | *Welſh.* |
|---|---|
| Sgaffa, *a ſkiff, boat* | Yſgraf. |
| Sleteoraght, *theft* | Lhedrad. |
| Slis, *a ſide* | Yſtlys. |
| Son, ſian, *a voice, ſound* | Sun. |
| Son, *a pole* | Fon, *a ſtaff.* |
| Sroal, *a whip* | Frowylh. |
| Suail, *ſmall* | Sal, *mean.* |
| Sleavan, *an elm* | Lhuiven. |
| Slad, *ſlaughter* | Lhadh, *to kill.* |
| Slat, *a yard* | Lhath. |
| Slead, *a tribe* | Lhuyth. |
| Slan, *healthy* | Lhaven, *cheerful.* |
| Slugadh, *to ſwallow* | Lhynky. |
| Sleavan, *ſmooth* | Lhuvun. |
| Sleovadh, *poliſhing* | Lhivo, *to grind.* |
| Smilach, *a blackbird* | Muyalch. |
| Smer, *blackberries* | Muyar. |
| Smir, *marrow* | Mer. |
| Snav, *ſwimming* | Novio. |
| Snathad, *a needle* | Nodhuydh. |
| Snoiadh, *chipping* | Nadhy. |
| Spealladoir, *a mower* | Plodyrur. |
| Spre, *cattle* | Praidh, *a herd.* |
| Sſraidh, ſtratha, *a ſtreet* | Yſtrad. |
| Schiath, *a ſhield* | Skuyd. |
| Schuaba, *to ſweep* | Skybo. |
| Schiatha, *a hawthorn* | Yſpydhad. |
| Suiſt, *a flail* | Fyſt. |
| Solus, *light* | Golæ. |

Sich,

| *Iriſh.* | *Welſh.* |
|---|---|
| Sich, *dry* | Syk. |
| Soc, *a plough-ſhare* | Such. |
| Saint, *covetouſneſs* | Kuant, *deſire.* |
| Santach, *covetous* | Kuannog. |
| Seiſeadh, *ſixth* | Kuechedh. |
| Searv, *bitter* | Kuerv. |
| Scideadh, *a blaſt* | Kuthad. |
| Siur, *a ſiſter* | Kuaer. |
| Saiead, *an arrow* | Sieth. |
| Saileog, *a willow* | Helig. |
| Salan, *ſalt* | Halen. |
| Sailte, *ſalted* | Halht. |
| Saith, *a thruſt* | Huth. |
| Savail, *like* | Haval. |
| Scoiltea, *a cleft* | Holt. |
| Scavoch, *a hawk* | Hebog. |
| Sealv, *a herd* | Helva. |
| Sealva, *poſſeſſion* | Helu. |
| Scalga, *hunting* | Hela. |
| Scalgair, *a huntſman* | Helyur. |
| Sean, *old* | Hen. |
| Seavſganach, *quick* | Hy-ſgavn. |
| Scaſg, *ſedge* | Heſg. |
| Seile, *ſpittle* | Helui. |
| Seol, *a ſail* | Huyllong, guely. |
| Si, *ſhe* | Hi. |
| Siar, *the weſt* | Huyr, *late.* |
| Sin, *this* | Hyn. |
| Sith, *peace* | Hedh. |

| *Iriſh.* | *Welſh.* |
|---|---|
| Sil, *ſeed* | Hil ſilod, *ſmall fiſh.* |
| Sir, *long* | Hir, *long, prolix.* |
| Sithlan, *a ſtrainer* | Hidill. |
| Soinean, *fair weather* | Hinon. |
| Suan, *ſleep* | Hyn. |
| Sail, *a heel* | Soudul. |
| Suas, *above* | Yuch. |
| Schibol, *a barn* | Sſkybor. |
| Sluagh, *a multitude* | Lhy. |
| Searc, *affection* | Serk. |
| Shean gaid, *a grandfather* | Hendad. |
| Spoir, *a ſpur* | Yſbardyn. |
| Sheomra, *a vault* | Siambar. |
| Shimilear, *a chimney* | Shimnæ. |
| Slaveradh, *a chain* | Radhven. |
| Sealla, *a cellar* | Kelh. |
| Spreagadh, *a reproach* | Sarhaed. |
| Sgreav, *a cruſt* | Kraven. |
| Sheombra codhalta, *a bed-chamber* | Corr kydhigl. |

T

| | |
|---|---|
| Teiſveirt, *increaſe* | Tyviadh. |
| Teinteavail, *fiery, ſhining* | Tanlhyd. |
| Teineal, *tinder* | *Ibid.* |
| Teine, *fire* | Tan. |
| Teineteach, *burning* | Tanbaid. |
| Tarraing, *a draught* | Tarlyngh. |
| Trom, *heavy* | Trum. |
| Tulean, *a hillock* | Tuinbach. |

Tailm,

| *Iriſh.* | *Welſh.* |
|---|---|
| Tailm, *a ſling* | Taul. |
| Toran, *a roaring noiſe* | Turv. |
| Tul, *the forehead* | Tal. |
| Teatham, *to run away* | Enteithio. |
| Tonn, *a wave* | Tonn. |
| Thorthach, *fruitful* | Torethog. |
| Torrach, *pregnant* | Torrog. |
| Teghlach, *a family* | Teylly. |
| Tai, taoi, *ſilent* | Teui, *to hold one's peace.* |
| Tal, *theft* | Tuylh, *cheat.* |
| Tealgadh, *a caſting* | Tavelly, *to caſt.* |
| Teivearſa, *to diſtill* | Dyvery. |
| Tiw, *thick* | Teu. |
| Triſt, *ſad* | Triſt. |
| Trom, *heavy, penſive* | Trum. |
| Tuchaid, *he came* | Daeth. |
| Tuis, *a jewel* | This. |
| Tul, *the countenance* | Dylh. |
| Tur, *a requeſt* | Taer, *importunate.* |
| Tairis, *over* | Draus. |
| Tamail, *a ſpace of time* | Talm. |
| Teoran, *a limit* | Tervyn. |
| Tii, *to ſwear* | Tyngi. |
| Tarar, *an augur* | Taradr. |
| Treiſe, *violence* | Trais. |
| Trocaire, *mercy* | Trigaredh. |
| Tarr, *the abdomen* | Torr. |
| Ton, *the breech* | Tin. |
| Timeach, *warm* | Tuym. |

| *Iriſh.* | *Welſh.* |
|---|---|
| Tunnach, *ſhining* | Tunny. |
| Torc, *a hog* | Turk. |
| Teg, *a houſe* | Ty. |
| Tean, *ſtrait* | Tyn. |
| Truadh, *lean* | Tryan. |
| Teith, *hot* | Poeth. |
| Tovas, *weight* | Puys. |
| Tachdha, *to choak* | Tagy. |
| Tiſeach, *a commander* | Tuyſog. |
| Toa, *choice* | Deuis. |
| Tuidh, *an end* | Divedh. |
| Tealach'd, *a houſhold* | Tyluyth. |
| Teacht, *a journey* | Tayth. |
| Treas, *the third* | Trydhydh. |
| Taruſ, *a bull* | Taru. |
| Teas, *heat* | Tes. |
| Treavthoir, *a ploughman* | Trour. |
| Treavam, *to plough* | Troi. |
| Teagham, *to heat* | Tuymno. |
| Taiverneoir, *a victualler* | Tavarnur. |
| Tavairne, *a tavern* | Tavarn. |
| Teimchiol, *about* | Amygylch. |
| Teagaſgaim, *to teach* | Adhyſgy. |
| Tonna, *a tun* | Tynnelh. |
| Teadh, *until* | Hyd, ted. |
| Trath, *whilſt* | Tra. |

U

| *Iriſh.* | *Welſh.* |
|---|---|
| Uair, *an hour* | Aur. |
| Uaithcridh, *horror* | Achredh. |
| Uval, *humble* | Hyvel. |
| Urchor *a throw, caſt* | Ergyd. |
| Uimeſhin, *therefore* | Am hynny. |
| Uivir, *number* | Niver. |
| Uval, *an apple* | Aval. |
| Um, *about* | Am. |
| Uva, *braſs* | Evydh. |
| Uan, *a lamb* | On, oen. |
| Uch, *alas* | Och. |
| Ule, *all* | Olh. |
| Uachdar, *height* | Ykder. |
| Uaſal, *noble* | Ychel. |
| Uvair, *a brazier* | Eyryk. |
| Umfaiſgim, *to embrace* | Ymuaſgy. |
| Urlar, *a floor* | Lhaur. |
| Ughdar, *an author* | Audur. |
| Uaigh, *a grot, cave* | Fay. |
| Ulin, *an elbow* | Elin. |
| Urchoid, *damage, loſs* | Argyvedh. |

CHAP.

## CHAP. X.

*The names of the* numerals *of moſt of the nations of* Europe; *a table of the names, with remarks upon their deviations; and on the names of ſome of thoſe of* Aſia *and* America.

THE neceſſity of ſome manner of counting began as ſoon as man poſſeſſed the ſeveral things that tended to his preſervation, or that, in proceſs of time, became commercial: accordingly, we find a method of reckoning, which has the ſame origin all over the world, both in babarous and civilized nations. They all count by decimals, and *ten* being the determinate number, the accumulation of theſe tens with units makes the amount of any deſired ſum; and, indeed, this muſt have been founded upon the number of the fingers natural to mankind.

I FIND the *Indians*, all over *America*, except the *Caribeans*, in this method, who, according to their ſeveral languages, give names to each unit, from one to ten; and proceed to add an unit to the ten, till there are two tens, to which ſum they give a peculiar name; and ſo on to three tens, four tens, and till it comes to ten times ten, or to any number of tens. This is the caſe all over the *Eaſt* alſo, even among the *Malays*, of whoſe numbers I had the names given me by perſons who reſided among them for many years, and ſpoke their language.

IN

IN *America*, the names of the numerals are very different in every nation, except the five nations and the *Wanats*; and I am informed that their dialects are so various, that those of one tribe can scarce understand their neighbours of another; perhaps this is pretty much the case in *Africa*, and in several parts of *Asia*; which makes me imagine, that it would be very difficult to trace out any harmony, or affinity, in their several tongues. This, however, being not what I propose, in my present undertaking, I shall pass on to my particular business, which is to consider the appellations of the numerals of the several countries in *Europe*, and, in this pursuit, I shall lay before my readers a table of their respective names, as I have before of some of their words, which will produce a very curious and surprizing result.

THE chain of anecdotes, which appears, in the course of the foregoing chapters, shews very strongly how much the nations of *Europe* have derived from the *Gomerians* and *Magogians*, or *Celts* and *Scythians*: and a due consideration of the names of their numerals every where, will add much force to what has been thus suggested.

I HAVE said before, that the *Indians* of the *Western* world counted by *tens*, differing only in the names, to which they, and all the world, were originally led by the number of their fingers; but I find, in the names given to numbers by the ancient *Caribeans*, they made their period at *five*, and added one to the name of each of those five, till they had compleated *ten*; and when, by adding the number of the *toes* of each foot respectively, they arrived to twenty, that was their *ne plus*; for they had no notion

of

of reiterating the fingers and toes to expreſs any further number: and they had no other words to expreſs *ten*, and *twenty*, than a ſentence for each: for the firſt, *chonn oucabo raim*, i. e. all the little ones of both hands; and, for the ſecond, *chon nou gouchi raim*, the little ones of both hands and feet; beyond this, they were incapable of advancing in numbers. Whereas, among the *North Americans*, they all counted to ten, and by adding one, two, three, &c. to ten, advanced to any number of units and tens up to one thouſand; now, as it is proved, that the *Caribeans* went from the continent, from among the *Apalachians*, to inhabit the iſlands called by their name, it is probable, that the *Indians* about *Florida* may have had formerly no better genius for numbers than they; I have collected the *names* given to numbers in ſeveral parts of *North America*, as well as in ſome of the *Eaſtern* parts, and cannot find any apparent affinity between them and thoſe of *Europe*, except in a very few; yet, by decompoſing many of their names of things and places, it is very eaſy to derive them from the *Celtic*; of which I ſhall produce ſeveral examples, in a proper place.

BUT the *ſameneſs* of the numeral names in moſt parts of *Europe*, with thoſe in the *Gomerian* and *Magogian* tongues, is ſo amazingly palpable, that it will not be unworthy of a particular enquiry into the reaſon of ſo curious a circumſtance. There muſt, however, be the ſame allowance made for the ſeeming difference in thoſe names of different nations, that we have ſhewn to be very reaſonable in the foregoing chapter, concerning the deviation, and other alterations, in the words of the languages; for, it is impoſ-

ſible to deny that they ſprung from the ſame ſource, when they are fairly laid down, and impartially conſidered.

WHEN the *Gomerians*, on the one hand, came into *Britain*, and the *Magogians*, on the other, arrived in *Ireland*, they brought with them their numerals, as well as their language, where they remain, without any ſenſible alteration, at this time: and as numbers were uſeful to all mankind, thoſe of that family, who continued to ſpread themſelves all over *Europe*, retained them alſo, as will appear by the following table, and that, indeed, with leſs deviation than many parts of the ſeveral languages from one another; and this naturally brings on the inquiry, why there is not the like harmony, and the ſame names, among the *American Indians*, and among people of other remote countries, ſince it is moſt certain, that the former went from *Tartary* by the ways mentioned above.

To this it may be anſwered: that all the arts and ſciences that were known to *Noah* and his *ſons*, were propagated by them to their immediate deſcendants, where they firſt ſettled, and we have ſhewn before where *Noah's* grandſons were ſeated; we can only mention, for our purpoſe, thoſe of *Japhet* in *Greece*, the iſles of *Eliſha*; of whom, ſome of theſe two grand people, ſo often mentioned, were early ſettled in their preſent ſituation, and very ſoon ſhone forth in learning, both in *Britain* and *Ireland*; for theſe were well known to flouriſh all over *Europe*, whilſt the *Greeks* were improving, in their turns, in *Greece*, and the *Latins* in *Italy*, on the one hand; and, on the other, the *Magogians* and *Gomerians* all over *Germany*, *France*, &c. The arts were tranſmitted, from

place to place, in due time, in the more poliſhed nations, by commerce or conqueſt; but were forgotten in the more remote countries, to which many colonies were driven by force, and where the neceſſities they were under, from the barrenneſs of their dwelling places, and the difficulties they met in procuring the principal neceſſaries of life, obliterated all knowledge of every thing but what conduced to their immediate preſervation. Thus, whilſt ſome tribes of the *Scythians* were forming polite kingdoms, improving agriculture, and encouraging commerce; others were degenerating into ſavages, and of neceſſity compelled to loſe every ray of knowledge, and, conſequently, the very names of the numbers, which their forefathers uſed.

THESE were the people who paſſed over to *America*, and, as they migrated ſouthward into more friendly and fertile regions, to which numbers were naturally invited, they then began to form kingdoms and governments, ſurprizingly great, witneſs the *Apalachians*, *Mexicans*, and others; but ſome remain ſtill ſavages to this day, where they are more remote from the central countries, whoſe inhabitants were always more polite.

BUT how polite, or ſavage ſoever the *Americans* were, they all entered into ſuch new ſcenes and modes of life, and had ſo many new, and very different, productions of fertile nature to fill their eyes, that they were obliged to find new names for things, and ſo gradually loſt their own, and formed new, languages: it is hence no wonder they ſhould have given different names for their numbers, in every tribe throughout the *American* continent. This, however, could not be the caſe in *Europe*, among the governments

vernments that were well eſtabliſhed in ſucceſſion, in every nation. They went on in improving ſcience, and never found it neceſſary to change the names of their numbers, which were originally eſtabliſhed in the houſe of *Japhet*. There was no ceſſation of the knowledge of their arts, except in the very remote *Northern* climes, where they were, in a few ages, deprived of every means of purſuing, or even of retaining, what their forefathers were well acquainted with, and what their cotemporaries were daily improving in the more happy *Southern* regions of *Europe*.

THAT the names of the numbers, as they are now uſed in *Ireland* and *Wales*, were originally in the family of *Japhet*, will appear, by conſidering that they came with the language into theſe iſlands. The moſt ancient records of both places ſhew it; for, in theſe, the numeral appellations are the ſame with thoſe of this day; and theſe are the moſt ancient records in the world, many of them having been retained among *Japhet's* deſcendants before *Moſes* was born; which, ſtrictly agree with what that great prophet has delivered, in every thing that relates to the line from *Adam* to *Noah*, to the deluge and the diviſion of the kingdoms of the earth to his three ſons; and, in a word, to many other ſurprizing circumſtances and genealogies, which could have no other foundation than truth itſelf, as handed down from father to ſon; and yet we know that *Moſes*, who was born and educated in *Egypt*, in the 777th year of the flood, among the offſpring of another line intirely, the iſſue of *Ham*, could have no knowledge of what was done in the line of *Japhet*, among the bards and hiſtorians, relating to theſe matters, nor of

ſome others he has himſelf delivered in his *Pentateuch*, only by divine aſſiſtance; notwithſtanding what traditions may have remained among his people in *Egypt*, and the other deſcendants of *Shem*, who were making their progreſs eaſtward; for, by the time that *Moſes* was born, *Britain* and *Ireland* had eſtabliſhed governments, their bards and hiſtorians were in poſſeſſion of their records, and they were reduced into order, as I have mentioned before; nor was it probable, that the bards and hiſtorians of *Britain*, or *Ireland*, could have had the leaſt knowledge of the books of the Old Teſtament, till the introduction of Chriſtianity into theſe iſlands, whereby they became acquainted with both thoſe of the Old and New together; which was 1571 years after *Moſes* was born. The antiquity, therefore, of the names of the *numerals*, in the family of *Japhet*, ſeems, to me, out of all doubt; however, the following table will throw ſufficient light upon the matter, in the progreſs of which, I ſhall make ſome obſervations, by way of illuſtration, upon ſeveral of the names, as I go on.

*Obſervations*

## NAMES of the Numbers in theſe EUROPEAN NATIONS.

| | Magogian, Iriſh. | Gomerian, Welſh. | Greek. | Latin. | Italian. | Spaniſh. | French. | German. | Dutch. | Swediſh. | Daniſh. | Saxon. | Engliſh. | Poliſh. | Ruſſian. | Hungarian. | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | *Aon* | *Un* | Εἷς | *Unus* | *Uno* | *Uno* | *Un* | *Eins* | *Een* | *En* | *Een* | *Æne, an* | *One* | *Ieden* | *Yedna* | *Egi* | 1 |
| 2 | *Do* | *Duy* | Δύω | *Duo* | *Due* | *Dos* | *Deux* | *Zween* | *Twee* | *Twa°* | *Toe* | *Twa, twy* | *Two* | *Dwa* | *Twa* | *Ketto* | 2 |
| 3 | *Tri* | *Tri* | Τρεῖς | *Tres* | *Tre* | *Tres* | *Trois* | *Drey* | *Drii* | *Tre* | *Tre* | *Drie* | *Three* | *Trzi* | *Tree* | *Harum* | 3 |
| 4 | *Ċeathair* | *Pedwar* | Τέσσαρες | *Quatuor* | *Quatro* | *Quatro* | *Quatre* | *Vier* | *Vier* | *Fyra* | *Fire* | *Feower* | *Four* | *Czterzi* | *Shatiry* | *Negy* | 4 |
| 5 | *Ċuig* | *Pymp* | Πέντε | *Quinque* | *Cinque* | *Cinco* | *Cinq* | *Funffe* | *Vyf* | *Fa^em* | *Fem* | *Fife* | *Five* | *Piecz* | *Pet* | *Et* | 5 |
| 6 | *Sbe* | *Chuech* | Ἕξ | *Sex* | *Sei* | *Seys* | *Six* | *Sechs* | *Zes* | *Sex* | *Sex* | *Six* | *Six* | *Szeſez* | *Cheſt* | *Hat* | 6 |
| 7 | *Sheaghd* | *Saith* | Ἑπτὰ | *Septem* | *Sette* | *Siete* | *Sept* | *Sieven* | *Zeven* | *Sju* | *Syv* | *Seofen* | *Seven* | *Sieden* | *Set* | *Het* | 7 |
| 8 | *Ocht* | *Uith* | Ὀκτὼ | *Octo* | *Otto* | *Ocho* | *Huit* | *Achte* | *Acht* | *A^tta* | *Otte* | *Eaht* | *Eight* | *Oſm* | *Woſſim* | *Nyolez* | 8 |
| 9 | *Nyi* | *Naw* | Ἐννέα | *Novem* | *Nove* | *Nueve* | *Neuf* | *Neun* | *Neghen* | *Nio* | *Nie* | *Negen* | *Nine* | *Dziewiec* | *Devit* | *Kilenez* | 9 |
| 10 | *Deie* | *Deg* | Δέκα | *Decem* | *Dieci* | *Diez* | *Dix* | *Zehen* | *Tien* | *Tio* | *Tie* | *Tyn, tien,* | *Ten* | *Dzeſziec* | *Diſſet* | *Tiz* | 10 |
| 11 | *Yn deg* | *Yn ar deg* | Ἕνδεκα | *Undecim* | *Undici* | *Onze* | *Onze* | *Eilft* | *Elf* | *Elfwa* | *Elleve* | *Endliafa* | *Eleven* | *Iedennaſcie* | *Udinazet* | *Tizen egy* | 11 |
| 12 | *Do deg* | *Deu deg* | Δώδεκα | *Duodecim* | *Dodici* | *Doze* | *Douze* | *Zwo\lf* | *Twarlf* | *Ta°lf* | *Tolv* | *Twelf* | *Twelve* | *Dwanaſcie* | *Twanazet* | *Tizen ketto* | 12 |
| 13 | *Tri deg* | *Tri ar deg* | Τρισκαίδεκα | *Tredecim* | *Tredici* | *Treze* | *Treize* | *Dreizehen* | *Dertihen* | *Tretton* | *Tretten* | *Dreottyne* | *Thirteen* | *Trzinaſcie* | *Treenazet* | *Tizen harum* | 13 |
| 14 | *Ċeathair deg* | *Pedwar ar deg* | Δεκατέσσαρες | *Quatuordecim* | *Quatordici* | *Catorze* | *Quatorze* | *Viertzehen* | *Viertien* | *Fiorton* | *Fiorten* | *Feowertyne* | *Fourteen* | *Czternaſci* | *Shatirynazet* | *Tizen negy* | 14 |
| 15 | *Ċuig deg* | *Pymtheg* | Δεκαπέντε | *Quindecim* | *Quindici* | *Quindici* | *Quinze* | *Funffzehen* | *Wifftihen* | *Fa^emton* | *Femten* | *Fiftyne* | *Fifteen* | *Pietnaſci* | *Petnazet* | *Tizen et* | 15 |
| 16 | *Sbe deg* | *Yn ar bymtheg* | Ἑκκαίδεκα | *Sexdecim* | *Sedici* | *Diez y ſeys* | *Seize* | *Sechzehen* | *Zeſtien* | *Sexton* | *Sexten* | *Sixtyne* | *Sixteen* | *Szeſnaſcie* | *Cheſtnazet* | *Tizen hat* | 16 |
| 17 | *Sheaghd deg* | *Dawar bymtheg* | Ἑπτακαίδεκα | *Septendecim* | *Dieci ſette* | *Diez y ſiete* | *Dix ſept* | *Siebenzehen* | *Seventhien* | *Sjuton* | *Sytten* | *Seofontyne* | *Seventeen* | *Siedminaſcie* | *Setnazet* | *Tizen het* | 17 |
| 18 | *Ocŧ deg* | *Day naw* | Δεκα ὀκτὼ | *Octodecim* | *Dieci otto* | *Diez y ocho* | *Dix huit* | *Achtzehen* | *Achtthien* | *Aderton* | *Atten* | *Eahtatyne* | *Eighteen* | *Oſm naſcie* | *Woſſimnazet* | *Tizen holcz* | 18 |
| 19 | *Nyi deg* | *Pedwar ar bymtheg* | Δέκα ἐννέα | *Novemdecim* | *Dieci nove* | *Diezynueve* | *Dix neuf* | *Neunzehen* | *Neghentien* | *Nitton* | *Nitten* | *Negentyne* | *Nineteen* | *Dziewiec naſcie* | *Dewitnazet* | *Tizen kilencz* | 19 |
| 20 | *Fichid* | *Ygcint* | Εἴκοσι | *Viginti* | *Vinti* | *Veynte* | *Vint* | *Zwantzig* | *Twintigh* | *Tjugu* | *Tyve* | *Twentig* | *Twenty* | *Dwadſieſcia* | *Dwazit* | *Huz* | 20 |
| 30 | *Deigas fichid* | *Deg ar hygen* | Τριάκοντα | *Triginta* | *Trenta* | *Treynta* | *Trente* | *Dreiſſig* | *Dertigh* | *Tretijo* | *Tredeve* | *Drittig* | *Thirty* | *Trzidzieſczi* | *Trezit* | *Horminca* | 30 |
| 40 | *Keathrachad* | *Deu gain* | Τεσσαράκοντα | *Quadraginta* | *Quaranta* | *Quarenta* | *Quarente* | *Viertzig* | *Viertigh* | *Fyratio* | *Fyrtyve* | *Feowertig* | *Forty* | *Czterdzieſczi* | *Shatiry diſſet* | *Negyven* | 40 |
| 50 | *Ċuigad* | *Deg a deugain* | Πεντήκοντα | *Quinquaginta* | *Cinquanta* | *Cinquenta* | *Cinquante* | *Funffzig* | *Wyftigh* | *Fa^emtio* | *Halv tredie ſinds tyve* | *Fiftig* | *Fifty* | *Pieczieſciat* | *Pet diſſet* | *Oᶜtven* | 50 |
| 60 | *Sheaſgad* | *Tri ugain* | Ἑξήκοντα | *Sexaginta* | *Seſſanta* | *Seſenta* | *Soixante* | *Sechzig* | *Zeſtigh* | *Sextio* | *Tre ſinds tyve* | *Sixtig* | *Sixty* | *Zzeſezdzieſiat* | *Cheſt diſſet* | *Hatuan* | 60 |
| 70 | *Sheaſmogad* | *Deg a tri ugain* | Ἑβδομήκοντα | *Septuaginta* | *Settanta* | *Setenta* | *Septante* | *Sibentzig* | *Zeventigh* | *Sjuttio* | *Halv fierde ſinds tyve* | *Seofentig* | *Seventy* | *Siedmdzieſciat* | *Set diſſet* | *Heruan* | 70 |
| 80 | *Oſmogad* | *Pedwar ugain* | Ὀγδοήκοντα | *Octaginta* | *Ottanta* | *Ochenta* | *Quatrevints* | *Achtzig* | *Achtigh* | *A°ttatio* | *Fire ſinds tyve* | *Eahtig* | *Eighty* | *Oſmdzieſciat* | *Woſſim diſſet* | *Nyolczuan* | 80 |
| 90 | *Nochad* | *Naw deg* | Ἐνενήκοντα | *Nonaginta* | *Nonanta* | *Noventa* | *Nonante* | *Neuntzig* | *Negentigh* | *Nittio* | *Halv ſemte ſinds tyve* | *Neuntig* | *Ninety* | *Dziewiecczieſiat* | *Dewit diſſet* | *Kilenezuan* | 90 |
| 100 | *Chead* | *Kant* | Ἑκατὸν | *Centum* | *Cento* | *Ciento* | *Cent* | *Huntdert* | *Hondert* | *Ett hundrade* | *Hundrede* | *Hund* | *Hundred* | *Sto* | *Sto* | *Szaz* | 100 |
| 500 | *Cuigchead* | *Pump kant* | Πεντακόσιοι | *Quingenti* | *Cinquecenti* | *Cinco cientos* | *Cinq cens* | *Funff hundert* | *Wyff hondert* | *Fa^em hundrade* | *Fem hundrede* | *Fif hund* | *Five hundred* | *Pieczſets* | *Pet ſto* | *Oᶜtzaz* | 500 |
| 1000 | *Mile* | *Mil* | Χιλιὰς | *Mille* | *Mila* | *Mil* | *Mille* | *Tauſend* | *Duyſent* | *Ett tuſende* | *Tuſinde* | *Duſend* | *Thouſand* | *Tiſiacz* | *Diſſet ſto* | *Eſet* | 1000 |

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*Obſervations upon the cauſes of ſome differences in the names of the* numerals *of the* European *nations.*

In the above table, the *Iriſh* and *Welſh* names of numbers make the two firſt columns; becauſe, having proved the antiquity of the languages, to which they belong, I muſt inevitably give them the firſt places; and then proceed regularly to place the columns of the names of other nations, who have undoubtedly taken them from thoſe originals, according to their ſeniority, as nearly as I can.

IT appears, at firſt ſight, that they are the ſame in both languages, only making allowance for the deviations and change of letters, I have fully ſpoken of, in the foregoing chapter. It will be neceſſary to particularize ſome of them, in which the difference ought to be taken notice of, as it will throw light upon other matters of ſome conſequence, in the purſuit of my purpoſe. The three firſt numbers differ only in the ſyllabication, which is certainly occaſioned by each following a different pronunciation; but the number *four* has two alterations in the *Welſh*; the *k*, which is always put for *ch*, in the *Gomerian* language, being changed, in the *Welſh*, into *p*, and the *th* of the *Iriſh* into *w*. This difference plainly indicates, that the *Iriſh ceathoir* was the original, in the very *Gomerian*; for, if we compare the *Welſh pedwar* with the *Greek teſſares*, we ſhall eaſily ſee that both theſe are a deviation from the original *ceathoir*; for which I give the following reaſon: that the *Latins*, and all the *Italians* ſince, as well as the *French* and *Spaniards*, uſe the ſame pro-

pronunciation and expreſſion; *quatuor* and *ċeathoir* are the ſame word, the *q* and *ch* being both palatial characters. If a further reaſon be aſked, it is eaſy to give an anſwer: the *Umbrians*, and other colonies, who were of the *Aborigines* of *Italy*, after the flood, carried their language with them, long before the *Greek* language began to be formed; and all the adjacent countries of *Italy*, as well as the nations all round it, retain the ſame mode, at this time, as the table ſhews it. If the initial letter *ċ*, had not been changed into *p*, it would have ſounded *ċuadwar*; for the *quatuor* would differ very little from it in the pronunciation: ſuch is the corrupt *luſus* of words to be found in every language.

LET us examine the etymology of the *Latin quatuor*, as derived from that number in the *Greek*, τέσσαρες, by ſome authors. *Voſſius* derives it various ways, but ſeems to like *Scaliger's* opinion: firſt, *a* πέτορα *pro* τέσσαρα; the *p* being changed into a *q*: or, ſays he, *a* τέτορα *pro* τέσσαρα; the *t* changed to a *q*: but *Scaliger's* he is beſt pleaſed with, who ſays, the ancients had three principal numbers, ἓν, δύο, τρία, and then κάτερον *pro* ἢ ἕτερον. There is no doubt, but the *Greeks* changed their initial and other letters in every dialect; they were always wanton in ſuch changes and deviations; and the ſeveral learned etymologiſts knew no other ſource, but the *Greek* language itſelf, for all their derivations. The above are ingenious ſhifts, but far fetched; but if they had been verſed in the ancient *Gomerian*, or *Magogian* tongue, they had no need of ſeeking for roots in the *Greek*, which ſprung from a higher fountain. Now, if *Scaliger's* etymology is to be accounted

right, then the *Greek* numeral names would be defective; for, in all other languages, every number of units, up to ten, has a ſimple appellation; and, therefore, why ſhould the *Greeks* be driven to ſuch a ſhift, as to ſay, ἢ ἕτερον, after τρεῖς? as if we ſhould ſay, *one*, *two*, *three*, *and another*, for *four*, and then come to a ſimple name for *five*; but the number *four* has a ſimple name, in this language, as well as the reſt, τέσσαρες derived only from *ceathoir*, the ancient *Gomerian*, or *Magogian*, by changing the initial *ch* into τ, and the middle *th* into a double *ſ*, *teſſoir*, according to the cuſtom of the *Greeks*; and it is certain, that there can be no ſort of affinity between the name of this number, either in the *Greek*, or *Latin*, with the *Hebrew*, which is *arbachah*.

THE *Germans* made another change in the name of this number; for inſtead of the *ch*, or *q*, they make the initial letter a *v*, *vier*, which would ſound, with the former, *chier*, or *quier*. Now, although in the *Magogian*, the root of this name, is *chathoir*, yet the *Iriſh* pronounce it as if it was a monoſyllable, *chair*, and ſometimes expreſs the aſpirate without the *t*, but in ſo ſoft a manner, as to make it ſeem but one ſyllable; ſo that, in effect, the names of every number, from one to ten, incluſive, are *monoſyllables*, in that language; and this is the more natural, as it is the moſt ſimple, method. The *Dutch* have followed the *Germans*, in adopting the ſame word; and the *Saxons* have made it ſtill rougher and ſtronger, by changing the *v* into an *f*, and pronounce it *feower*, from whom the *Engliſh* ſay *four*. The *Poles* appear to have followed the ſame mode in their names, only having their own peculiar mutilations,

tilations, and adding a hardneſs, or rigidity, in their pronunciation, to their whole language, by the combination of ſeveral conſonants together. The *ieden*, loſing the *d*, is *(een) eins*, *one*. The ſecond name, *dwa*, is from the ſame original ſource; and the *trzi*, alſo, only made rough in the pronunciation. And, although the number *four* is greatly mutilated, yet one may diſcern the affinity to the preceding *Northern* names; *czterzi*, *cz* being put in the place of the original *chèa*, or *qua*, which, added to *terzi*, would make *quaterzi*; this termination being peculiar to the *Poles*.

THE *Swedes* and *Danes* have but very little variation in pronouncing the names of their four firſt numbers, and have changed the *German v*, in the name of the *four*, to *f*, as the *Saxons* do, but they pronounce it ſoft; ſo that there appears but little difference, when it is expreſſed. The *Danes* ſay *fire*, the *Swedes fyra*, and ſo make two ſyllables of it; and the affinity of the numeral names, is apparently great in all the *Northern* kingdoms and ſtates; but the *Poles* and *Hungarians* have deviated from the original much more than they, and yet, in the courſe of the numbers, the true ſource is very diſcernible, notwithſtanding the many cauſes for the mutilation of words, and the great diſtance of time in which it was brought about. It is, indeed, to be much wondered, that there ſhould be ſo great an agreement in the names of numerals throughout all *Europe*, at this day, conſidering the many obſtacles which always were in the way; and though the languages have undergone ſeveral deviations, yet the numeral names ſubſiſt, even now: of this I gave the reaſons before.

THE

THE number five, in the *Magogian*, or *Iriſh*, is *chuig*, or *quig*, for each of theſe ſounds the ſame way; but the *Gomerian*, or *Welſh*, have changed the initials to *p*, the *ui* into *y*, and the *g* into *mp*, making *pymp*; and the *Greeks* ſay *pente*, which ſeems to have ſome affinity with the *Welſh*. But the *Latins*, *Spaniſh*, *Italians* and *French* hold their affinity, in this number, with the *Iriſh*: for the reaſon given above, that is, having had it from the *Umbrians*, who were *Pelaſgians*, and who were the firſt colony of the *Gomerians* and *Magogians* that peopled *Italy*, and whom the *Greeks* called *Pelaſgi*, as I have proved before; ſo that it is likely ſome of the latter, who ſtill inhabited the iſlands of *Greece*, when the *Greek* language was forming, had then made that change; and I am ſtrengthened in this opinion by a paſſage in *Salmatius de Heleniſt.* page 386, who ſays, "Conſtat antiquiores "*Græcos*, quales *Æoles* fuere, qui in *Theſſalia* poſt *Helle*-"*nem* ſub *Æolo* filio ejus regnarunt, dixiſſe πέμπε non "πένϑε, pro utroque *Dores* pronunciarunt πέϊτε vel πέϊκα." "It is plain, the more ancient *Greeks*, ſuch were the *Eo*-"*lians*, who reigned in *Theſſaly* after *Hellen*, under his "ſon, *Æolus*, ſaid *pempe*, and not *pente*; and for both, "the *Dorians* pronounce *penke*, or *penka*": which brings this name to its original *cuing* of the old *Gomerian*, or *Magogian*: and which would be *puing*, by the change of the initial letter *c*, the original; hence *penke*, &c. for it is to be remarked, that in ſome old manuſcripts, the *Iriſh* have *cuing*; from whence, one would be induced to think, that the *Latins* immediately took it, and only changed the *g* into a *q*, and that even they originally pronounced it

*quing*; indeed, to this day the *French* make but one ſyllable of it, *cinq*. The *Greek* etymologiſts derive the *Latin quinque* from *pente*: now, if the *ch*, or *q*, was the initial, it would be *chente*, and would have a greater affinity to the *Iriſh chuing*, from which it is moſt certainly taken; but let us ſee how the *Greek* authors manage it; *Scaliger*, after having made the number *four*, ἢ ἕτερον, thinks that, in in order to add another unit, the *Greeks* ſaid ἢ ἓν κε, from which aroſe *quinque*; if this had been the caſe, it would be a more aukward manner of counting than any in *North America*; and they might uſe the ſame means without end. It would amount to no more than this: *one*, *two*, *three*, *and another*, and another unit, and ſo on. But this would produce no determination; becauſe the different numbers, from *three* to *ten*, would have no name. We ſhall ſhew, that even the *Americans* have names for theirs, however different from any thing on this ſide of the globe, in general. *Voſſius* thinks *quinque* comes from *pente*, both becauſe there ſeems ſome affinity of ſound, and becauſe the frequent changes of letters between the *Greek* and *Latin* would warrant it; but if this learned man had been verſed in the old *Gomerian*, or *Magogian*, he would have derived them, both the *pente* and *quinque*, from that moſt certain origin *chuing*.

IN this number, the *Latin*, *Spaniſh*, *Italian* and *French* follow the *Iriſh chuing*; but the *Germans*, and the other *Northern* nations, have made the greateſt deviation: the former have changed the firſt letter from *ch*, or *q*, to an *f*, and the laſt letter into the ſame, ſinking the vowel in the middle. If the firſt was not changed, it would, with them,

them, be *quunff*, or *quinff*; but, by thus mutilating the word, they produce *Funff*. The *Dutch* keep the *u*, ſinking the *q*, and call it *viff*; but if the original initial *ch*, was kept, then it would be *chuif*, or *quif*. The *Swedes* and *Danes* ſay *fem*, which has ſome affinity with *pente*, or the *Welſh pymp*. The *Saxons* ſay *fife*, and, from them, the *Engliſh* ſay *five*. The *Poles* ſay *piecz*, which would be near the other *Northern* dialects; if the *p* was an *f*, then it would be *fiecz*; but as the *cz* is the termination, if the original *ch*, or *q*, was the initial, then it would be *chiecz*, or *quiecz*, and have the due affinity to the original *chuing*, or *quing*. So that, take it in any light, we naturally muſt recur to the ſource; but for the *Hungarian et*, the number *five*, I cannot find any origin, in the courſe of my reſearch.

As to the number *ſix*, the *Iriſh ſhe*, is changed, in the *Welſh*, to *chuech*, by a difference of dialect; and the *Greeks* have ſunk the *s*, or *ch*, and made the termination *x*; hence they ſay *ex*: all others, in the table of numerals, appear to be the ſame word, allowing for the change of ſyllabication, according to the different modes of their pronunciation, except the *Hungarian hat*, for *ſix*, the origin of which I cannot pretend to find out.

THE number *ſeven* is called, in *Iriſh*, *ſheaghd*, and, in *Welſh*, *ſaith*; theſe differ very little from each other, each nation aſſuming a ſyllabication from their own manner of pronouncing it: thus, I have often, in *France*, heard many words pronounced one way in one houſe, and differently in another; one example will be ſufficient, as, *boucle*, a *buckle*, which is pronounced *blouc* by many: this

ſort of tranſpoſition is common in every nation, and no where more than in our own country. The *Greeks* have ſunk the original initial *ſ*, and changed the *gh* of the *Iriſh*, and the *th* of the *Welſh*, into *pt*; and ſay *epta*. All the other *Europeans* keep the original initial *ſ*, except the *Hungarians*, who ſay *het* for *ſeven*, which, if they had kept it, would have been *ſet*, and its affinity would have been more apparent; but, indeed, the *Dutch* uſe a *z*, inſtead of the *ſ*, which is an equivalent letter. The *Latins* and *French* have kept the *pt*; but the *Italians* and *Spaniards* the *t* only; which has been changed into a *v*, by the *Germans*, *Dutch*, *Swedes*, *Danes*, and *Engliſh*; although the *Saxons* have adopted an *ſ*, and the *Poles* a *d*; the *Hungarians* have alſo kept the *t*, as appears above.

IT is not uncommon, in the *Welſh* language, to change the *ht*, which is guttural, with its vowel before it, in the *Iriſh* tongue, to *th*; and therefore the *Iriſh ocht*, *eight*, is changed to the *Welſh uith*: this is followed only by the *French huit*; whereas, the *Greek*, *Latin*, *Italian* and *Spaniſh* are nearly the ſame with the *Iriſh*. The *Germans*, *Dutch*, *Saxons* and *Engliſh* have changed the initial *o* into *a*, but have preſerved the *ht* of the original; but the *Swedes* and *Danes* are cloſe to the *Italians*, in this number. And, laſtly, the affinity to this number, *ocht*, is eaſily ſeen in the *Poliſh oſm*, and the *Hungarian niolcz*, notwithſtanding both have deviated ſo much; the *Poles* have preſerved the original initial, which is ſufficient to warrant its parentage, and if the *ni* be taken from the *Hungarian* name for *eight*, it will then be *olcz*, and ſufficiently point out from whence it ſprung.

THE

THE next number, in courſe, is the *nine*, which is called *nyi*, in *Iriſh*, and *naw* in *Welſh*. It is eaſy to ſee that theſe are very little varied; for, as to a change of vowel, the reader will ſee ſuch vriations throughout the whole table. The initial letter is kept in every one of the languages I have conſidered, except the *Greek*, *Poliſh* and *Hungarian*; and, in the firſt, if the *en* is taken away, then the *nea* is the ſame with the originals; for the *en* has nothing to do with the number at all, but is placed before it, according to the manner of the *Greeks*, who have frequently added ſyllables to the beginning or ending of words. As to the *Poliſh* name, there ſeems to be no manner of affinity with any other of the *European* tongues and that; but the *Hungarian* has the laſt ſyllable, *nez*, in *kilenez*, which agrees with the original, and all the reſt.

THE laſt of the unit numbers, *ten*, is called, by the *Iriſh*, *deic*, or *deg*; and, by the *Welſh*, *deg*. The *Greeks*, by adding a ſyllable, have made it *dekas*; the *Latins* too, have added *em*; the *Italians* an *i*; the *Spaniards* a *z*; and, from a deſire of ſoftening, the *French* have changed the laſt letter to an *x*; but they pronounce it as tenderly as if it was a *z*: all theſe, however, have preſerved the initial *d*. The *Germans* firſt change this letter for *z*, and inſtead of the original termination, *c* or *g*, terminate it in an *n*, making it *zehen*; but the *Dutch*, *Swedes*, *Saxons* and *Engliſh* aſſume the initial *t*; yet this was no great matter, in the firſt change; for the *Germans* themſelves pronounce the *d* as a *t*, and, *vice verſa*, and pronounce the *z* like *tz*: ſo that, whether it be a *t*, or a *d*, that is the in-

itial to the name of this number, the affinity to the original cannot be diſputed. The *Poles* have, for this number, *dreſſiec*, and, if we take away the firſt ſyllable, and change the *z* to a *d*, or *t*, it will make *tiec*, or *diec*, which will be a ſtrong claim to its affinity with the original; and the *Hungarians* have followed thoſe who have adopted the *t* for the initial, and ſay *tiz*.

THUS far the names of the unit numbers have been conſidered, and their true origin aſcertained. The ſucceeding numbers, from *ten* to *twenty*, being only compoſed of the units added, in their ſucceſſion, to *ten*, appear to go on much the ſame way in all; yet there are differences peculiar to ſome of the nations, which I ſhall take due notice of, in the placing the units either before or after the tens, or in abbreviating the combined numbers. The *Iriſh* put the *units* before the *tens* all the way to *twenty:* as, *un-deg*, *do-deg*, *tri-deg*, &c. The *Welſh* do the ſame, but in their own manner; they ſay, *yn ar deg*, *one and ten*, and ſo on, till they come to *fifteen*, which they call *pymtheg*, and then ſay *yn ar bymtheg*, *one and fifteen*, for *ſixteen*; *daw ar bymtheg*, for *ſeventeen*; and for *eighteen*, *day naw*, *two nines*; then, for *nineteen*, they have *pedwar ar bymtheg*, *four and fifteen*. The *Greeks* begin with *endeka*, *one and ten*; *dodeca*, *two and ten*; *triſkaideca*, *three and ten*; and then, in the *fourteen* and *fifteen*, they put the *ten* firſt; in the *ſixteen* and *ſeventeen*, the *units* firſt, and, in the *eighteen* and *nineteen*, the *ten* firſt. The *Latins* follow the *Iriſh* exactly, from *ten* to *twenty*; ſo do the *Italians*, as far as *ſixteen*, and then put the *ten* before the *ſeven*, *eight*, *nine*, for *ſeventeen*, *eighteen*,

*nineteen*. The *Spaniards* and *French* have the very ſame method of abridging theſe following numbers; and both ſay *onze*; *doſe*, *Sp. douze*, *Fr. trez*, *Sp. treize*, *Fr. catorze*, *Sp. quatorze*, *Fr. quindeci*, *Sp. quinze*, *Fr.* then they put the ten firſt, in the remaining four numbers, except the *ſeize*, for *ſixteen*, in the *French*.

FOR the numbers *eleven* and *twelve*, the *Germans* have adopted names differing from all theſe, and for which I cannot account; and in this they are followed by the *Dutch*, *Swedes*, *Danes*, *Saxons* and *Engliſh*: the *Germans* ſay *eilft*, *zwolf*; the *Dutch* ſay *elf*, *twaalf*; the *Swedes*, *elfwa*, *ta°lf*; the *Danes*, *eleve*, *tolv*; the *Saxons*, *endliafa*, *twelf*; and the *Engliſh*, *eleven*, *twelve*. The *Poles*, however, have maintained the manner of the *Iriſh*, in placing the units before the tens, as in *ieden neſcie* for *eleven*, *one and ten*: now, if the *n*, in *naſcie*, be changed to a *d*, then it will be *daſcie*, which has an affinity to *deg*, and the *i* and *d*, from *ieden*, then the combined number will make *een daſcie*, like *yn deg*, which is the root of *ieden naſcie*. The *Hungarian* name for *eleven* can have no other ſource, if we do it juſtice: they call this number *tizen egy*: now, the *z* being ſunk in the firſt word, it is the *tien* of the *Dutch*, for *ten*, and the *egi* is the *en* of moſt of the *Northern* nations, which make up the *een tien*, *yn deg*. The *Poles* call *twelve*, *dwa naſcie*, or *daſcie*, *two and ten*, from the original *do deg*; and the *Hungarian tizen ketto*, for the ſame number; which makes *tien to*, if the *z* be loſt, and the firſt ſyllable of *ketto*, *ten and two*; and both theſe nations have cloſely followed the original mode, of the repetition of their *ten*, with the increaſing units

units up to *twenty*, with this difference only: that the *Poles* place the ten laſt, and the *Hungarians* firſt.

THE *Iriſh* call the number *twenty*, *fighid*, and it is found ſpelt variouſly, as, *fichid*, *vichid*, *vighent*, *fighind*; the *Welſh* ſay *ygeint*, or *ugain*. Theſe are the ſame in both languages, allowing for the difference of dialect, pronunciation and other incidents, often mentioned in the foregoing chapter: and this word has been adopted from them by every nation ſpecified in the table, except the *Hungarians*; but altered and mutilated conſiderably by each. *Voſſius* endeavours to derive the *Latin viginti* from the *Greek* εἴκοσι, in a manner very much ſtrained; he ſays it is from the *Æolic* βεικάσθι, for εἴκαλι; and this *Doric* εἴκαλι, ſtands for εἴκοσι. There is very little reaſon to concur with him in this derivation; but if we caſt an eye upon the *fighint*, or *ygeint*, we ſhall read *viginti*, and by the *Italians* contracted to *vinti*, by the *Spaniſh veynte*, and by the *French vint*. Even εἴκοσι appears a corruption of thoſe originals. And though the *Germans* carried their mutilation of this name a great way, yet their *zwantzig* eaſily appears to have ſprung from the above original, through the *vigenti*, *veinte*, to *zwantzig*; after which, the other *Northern* nations, in ſucceſſion, brought it to the *Dutch twintigh*; the *Swediſh tjugu*; the *Daniſh tyve*; the *Saxon twentig*, and the *Engliſh twenty*. The *Poles*, too, come near the matter in their name *dwadſieſcio*, for *dwadeſcio*, *two tens*; but the *Hungarians* have *huz* for *twenty*, which has no affinity to any thing before it in the table.

FOR

FOR the number *thirty*, the *Iriſh* ſay *deig as fichid*; and it is alſo written, by way of contraction, *deig ar ichid*; and the *Welſh* ſay *deg ar hygen*, *ten and twenty*: theſe are apparently the ſame language; but the *Iriſh* often ſay *trichid* for the ſame number; and this is the ſource of the *Greek* τριάκοντα, the *Latin triginta*, the *Italian trenta*, the *Spaniſh treynta*, the *French trente*, the *German dreiſig*, the *Dutch dertigh*, the *Swediſh tretjo*, the *Daniſh tredeve*, the *Saxon drittig*, the *Engliſh thirty*, and the *Poliſh trzidzieczi*; but I know no ſource, at preſent, for the *Hungarian harminca*, to expreſs *thirty*. Now, it muſt be obſerved here, that though *deg* is the name for *ten* throughout, while it is joined to the units, in order to form the *teens* before the number *twenty*, yet when the tens are multiplied, then the *Iriſh*, inſtead of *deg*, the name of a ſingle ten, ſay *chid*, *ched*, or *chad*, reverſing the *deg* or *dec*, and then, by adding any of the unit numbers before it, it ſignifies ſo many tens; as, *fichid*, or *fichint*, two tens; *trichid*, three tens; *ceathrachad*, four tens; *cuigad*, five tens; *ſheaſgad*, ſix tens; *ſheaſmogad*, ſeven tens; *oſmogad*, eight tens; *nochad*, nine tens, for twenty, thirty, forty, fifty, ſixty, ſeventy, eighty, ninety. And thus, we ſee, that this method is uſed by the *Greeks* for thirty; for, after the *tria* they place *konta*, inſtead of *chint*, which denotes a plurality of tens, with them, and ſo go on till they come to ἐννενήκοντα, ninety. The *Latins*, inſtead of this, have their *ginta*, which is followed by the *Italians*, *Spaniſh* and *French*, in a contracted manner, as appears in the table; the *Germans*, *Dutch*, *Saxons* and *Engliſh* have their *zig*, *tigh*, *tig* and *ty*; and, for the ſame purpoſe, the *Swedes* ſay *tio*,

and the *Danes tyve*, which is no more than a deviation, from *tig*; and, as we have ſhewn before, theſe originally ſprung from the old *Gomerian* or *Magogian deg*, or *dec*.

THE *Poles*, too, however eſtranged from the original, yet preſerve a veſtige of the ſame mode; for they have, for this purpoſe, their *ſciat* after the units, which has ſome affinity to the *Iriſh chid*, or *chad*; and the *Hungarians* have *van*, or *ven*. But we muſt make one obſervation upon the manner of the *Welſh*, in the multiplication of the tens, from twenty to ninety; for they do not make uſe of any expreſſion to ſignify any of the multiplied tens, as all the others do; but for thirty, they ſay *deg ar hygein*, ten and twenty; for forty, they have *deu gain*, two twenties, or two ſcore; for fifty, *deg a deugain*, ten and two ſcore; for ſixty, *tri ugain*, three twenties; for ſeventy, *deg a tri ugain*, ten and three ſcore; for eighty, *pedwar ugain*, four twenties; and for ninety, *naw deg*, nine tens: thus, alternately telling the number of ſcores, and adding a ten for the odd number of tens, as in thirty, fifty, ſeventy; and for ninety, multiplying the tens by nine. This muſt be a deviation, from the original mode, in the offspring of *Gomer*, becauſe all the *Europeans* follow the *Iriſh*, and not one of the nations have any thing like this, except the *Danes*, who, indeed, follow the ancient method, in *tyve*, twenty; *tredive*, thirty; *fyrtive*, forty; but imitate the *Welſh*, in counting the ſcores, or twenties, in the numbers fifty, ſixty, ſeventy, eighty and ninety; and, like them, adding the odd ten. There is another remarkable circumſtance, well worthy of obſerving here, before we paſs on to the next number,

one

one hundred, which is, that the *gad*, or *chad*, being the *deg* reverſed, after the units in the *Iriſh* names, for forty, fifty, ſixty, &c. is the root of the *Greek dekas*, and the *Latin decas*, by which word they both mean the ſum of ten, and ſo do the *Iriſh*; which ſeems to prove, that the *Welſh* altered their mode in very modern times; for it is moſt certain, theſe had both the ſame original manner of naming their numbers, as they had undoubtedly the very ſame language at the beginning.

THE *Iriſh* name for the number *one hundred*, is *ceaḋ*, and the *Welſh*, *kant*; theſe were originally the ſame, and from this root came the *Greek* ἑκατὸν; the *Latin centum*; and from this the *Italian cinto*; the *Spaniſh ciento*; and the *French cent*. The ſame muſt be ſaid of the number *one thouſand*; the *Iriſh* have it *mile*; the *Welſh*, *mil*; the *Greek*, χιλίας; which, if the initial was not changed, would be *milias*; the *Latin*, *mille*; *Italian*, *mile*; the *Spaniſh*, *mil*; and the *French*, *mille*. But, to find the ſource of the *German hundert*, admits of ſome difficulty, at firſt ſight; yet, if we conſider that the laſt ſyllable, *ert*, is a termination which they have added, in a manner peculiar to themſelves, and which has nothing to do with the value of the number, we ſhall find, that the *hund*, or *hond*, alone is ſufficiently expreſſive of its value; for the *Saxons* have *hund* without the *ert*, to ſignify that number. Beſides, the *Germans* ſeem fond of the vowel, *u*, and pronounce it as *i*; and we need only attend to the mutilation of the original *kuing* into *funff*, for *five*, to be able to diſcern the affinity of *hund* to the original *keaḋ*, or *kant*, by only changing the original *h* to *k* or *ch*, and then it will be *kund*;

and as to the vowel, they might as well have changed the *a* into *u*, in this number, as the *i*, in *cuing*, five, to *u*, to make it *funff*: and, indeed, the *Germans* pronounce the vowel, *u*, like an *i*; as, in ſpeaking *lubrikin*, they ſay *leibrikin*; ſo that they have always pronounced *funff* as *feinff*, which might have induced the other *Northern* nations to ſay *vif*, *fife*, and the *Engliſh* to adopt *five* from them. But there is no being acquainted with the *Poliſh* and *Hungarian* names for this number; the former ſay *ſto*, and the latter *ſzaz*, for one hundred, which have ſome relation to each other, but none to the originals, in our chain of names. The *German* name for one thouſand, is *tauſend*, and is the ſame in the *Dutch*, *Swediſh*, *Daniſh*, *Saxon* and *Engliſh*; the *Poles* have *tiſiacz*, which ſeems to have ſome relation to theſe, if the firſt *i* is changed to *u*, or *au*; it would then be *tuſiacz*, or *tauſiacz*; and therefore is likely to have come from the ſame origin: but what that origin is, is the queſtion; for *tauſende*, *duſende*, *thouſand*, has not the leaſt apparent affinity to the ancient *mille*.

THE laſt names of numbers, which we ſhall take notice of, are thoſe of *Ruſſia*; and they, moſt certainly, have ſprung from the ſame ſource with the other *Northern* appellations, keeping the cloſeſt affinity to thoſe of *Poland*. And, as we have ſpoken ſufficiently of them, we ſhall only compare their principal numbers with the *Ruſſian*, to prove their relation to each other, and alſo what deviations they have made on either ſide.

THE *Poles* ſay *ieden*, *dwa*, *trzi*; the *Ruſſians* ſay *yedna*, *twa*, *tree*; for one, two, three. The *Poles* ſay *czterzi*, *piecz*,

*piecz*, and the *Ruſſians*, *ſhatiry*, *pet*, for four, five. Here we ſee, the three firſt are the very ſame, allowing, as we always muſt do, for the different mode of ſyllabication adopted by the different nations; and ſo are thoſe that follow; for the *czterzi* and *ſhatiry*, as well as the *piecz* and *pet*, are undoubtedly the ſame words, however varied in writing them; and if the initial of *ſhatiry* was changed to a *c*, it would then be the original *chathoir* of the *Magogian*; and as for the *piecz* and *pet*, for five, their affinity to the original *pymp*, *cuing*, *pente*, are ſufficiently apparent. Let us, however, proceed with the ſucceeding numbers:

FOR ſix, ſeven, eight, nine, ten, the *Poles* ſay, *ſzeſez*, *ſieden*, *oſm*, *dziewiec*, *dzeſiec*; the *Ruſſians* ſay, *cheſt*, *ſet*, *woſſim*, *devit*, *diſſet*; here the relation between theſe two modes of expreſſion is very manifeſt, as well as their having ſprung from the ancient *Gomerian* or *Magogian* names; and, indeed, it is wonderful to find they are not ſo mutilated, as to have loſt all apparent affinity to their original parents, after ſo many ages. But the agreement will ſtill be more clear, by comparing their addition of the units to the tens: for the *Poles*, adding the one to ten, ſay *ieden naſcie*, which latter, as I have ſaid before, would be *daſcie*, but for the change of the initial; and the *Ruſſians* ſay, *udinazet*, the very ſame, with very little difference; and ſo of the *dwanaſcie*, *twanazet*; *trzinaſcie*, *treenazet*; and thus they go on, preſerving their affinity to the end of the numbers; the leaſt change of letters makes them deviate; but by altering ſuch changes, it is very eaſy to bring them back, and reconcile them. The expreſſion for eighteen, in

the

the *Poliſh*, is *oſm naſcie*; and, in the *Ruſſian*, *woſſim nazet*, which exactly agree; if the *w* be taken away, then it would be *oſſim*, ſprung originally from the *Magogian ocht*. When they come to expreſs the number twenty, the *Poles* ſay *dwadſieſcia*, altering the name of the ten, *naſcie*, in the preceding numbers, to *ſieſcia*, or *zieſczi*; and the *Ruſſians*, too, alter their *nazet* into *zit* and *diſſet*, when they come to multiply the tens, and expreſs the number twenty, by *dwazit*; the *Poles* ſay *trzidzieſczi*, and the *Ruſſians*, *trizit*, for thirty, and ſo on, till they come to one hundred, which, as the *Poles* do, the *Ruſſians* call *ſto*; but the latter, in expreſſing five hundred, make an alteration in the name; for, inſtead of *piecz ſto*, which one would naturally expect, from conſidering the ſeparate names for *five* and a *hundred*, they ſay *puczſets*; but the *Ruſſians* follow their former names, in combining theſe, and ſay *pet ſto*. And, for a thouſand, the *Ruſſians* ſay *diſſet ſto*, ten hundred; whereas the *Poles*, inſtead of *dzeſziec ſto*, contract it into *tiſiacz*.

FROM what has been ſaid throughout this chapter, I hope it will be granted by my readers, that in all theſe languages, ſet forth in the table, the names of the numerals ſhew a ſurprizing affinity to each other; and that they muſt all have ariſen from the ancient *Gomerian*, or *Magogian* tongue, which was the undoubted language of the ſons of *Japhet*. And as I am willing to exhauſt this ſubject as much as poſſible, in order to throw what light I can upon this inquiry, and alſo to add to the entertainment of the curious, in reſearches of ſuch high antiquity, I ſhall alſo lay before them the names of the numerals of ſome

other

other nations, wherein ſeveral remarkable paſſages will appear, by which we ſhall be able to trace out the progreſs of ſome of the ſame offspring to very remote parts; and further ſhew, that there is not the leaſt agreement between the names of the numerals of the *Hebrews*, and ſome others, with thoſe of the *Europeans* we have been conſidering, although they follow the ſame mode of combining their units and tens, in the progreſs of increaſing their numbers.

I SHALL, therefore, now produce another table of the names of numbers in ſeveral of the *Aſiatic* kingdoms, and make ſome ſhort obſervations upon them, in the ſame manner with the foregoing; and theſe are the names uſed in *Bengal*, *Perſia*, *Turky*, the *Hebrew*, *Mallayan* and *Chineſe*; which I obtained with much difficulty; and ſhall add to this, ſome account of thoſe of ſeveral nations of *North America*.

*Remarks on the names of the numerals of the* Aſiatic *nations in the following table.*

MY reaſons for introducing the names of the numbers of any of the *Aſiatic* regions, when I am expreſsly purſuing the origin of the *European* languages only, are two; firſt, to ſhew that two of them are actually derived from the old *Scythian*, or *Magogian* names, which are the *Bengalian* and *Perſian*: and, ſecondly, that the other four, the *Turkiſh*, *Hebrew*, *Malays* and *Chineſe*, have not the leaſt affinity to thoſe originals, nor to one another.

THIS, I think, ſufficiently proves what I have before aſſerted, and given reaſons for, and which is the chief occaſion

caſion of it here, that the old *Scythians*, who all ſprung from *Magog*, the brother, and *Togarmah*, the youngeſt ſon, of *Gomer*, who occupied all *Eaſt* and *Weſt Tartary*, came down into *Perſia* and *India*, being contiguous to them, and mingled with the *Elamites*, or iſſue of *Shem*, as it is obſerved, with ſome certainty, before. And it appears, by this, that their tribes were very conſiderable; and that they remained among them, becoming one people, and propagating their language in theſe countries: for there cannot be a more ſtriking argument for this opinion, than their retaining, to this day, the numeral names of the old *Scythians*, in both theſe regions: and it cannot be denied, that theſe are the moſt intereſting part of a language; becauſe they are abſolutely neceſſary in every ſtation and degree in life; and though the language itſelf may be ſubject, in time, to very great deviations and changes, yet numbers being in daily uſe with all ranks of people, and upon every occaſion, their names are the moſt likely part of every language to continue, at leaſt, leſs changed than the reſt.

BUT, to make this argument appear in its proper light, let us compare the *Magogian* names, with thoſe of the *Perſians* and *Bengalians*, and their affinity and agreement will be aſtoniſhing, and a very ſtrong auxiliary to our former ſentiments, upon the originality of the *Gomerian*, or *Magogian* tongue, and the great liſt of words, common to the *Perſian*, *Bengalian* and *German* dialects, at this time.

| | Magogian. | Bengalian. | Perſian. |
|---|---|---|---|
| 1 | *Aon* | *Ake* | *Yeck* |
| 2 | *Do* | *Dho* | *Do* |
| 3 | *Tri* | *Teen* | *See* |
| 4 | *Ċathair* | *Charr* | *Char* |
| 5 | *Ċuig* | *Paunch* | *Paunch* |
| 6 | *She* | *Choe* | *Sheſh* |
| 7 | *Sheaghd* | *Saat* | *Haft* |
| 8 | *Ocht* | *Aught* | *Haſht* |
| 9 | *Nii*, or *ne* | *Noe* | *No* |
| 10 | *Deik* | *Does* | *Da* |
| 11 | *Yndeg* | *Akaro* | *Yeſda* |
| 12 | *Do deg* | *Bauro*, for *doro* | *Doſda* |
| 13 | *Tri deg* | *Thera* | *Seſda* |
| 14 | *Ċathair deg* | *Chodo*, for *chardo* | *Charda* |
| 15 | *Ċuig deg* | *Pondero* | *Pounzda* |
| 16 | *She deg* | *Sollo*, for *choelo* | *Shoonſdata* |
| 17 | *Sheaghd deg* | *Saataro* | *Haftdata* |
| 18 | *Ocht deg* | *Aughtara* | *Haſhdata* |
| 19 | *Nii deg* | *Unniſe* | *Nodata* |
| 20 | *Fichid* | *Beeſe* | *Beeſt* |

IN this table, the deviation from the original, in the names of *Bengal* and *Perſia*, is ſo trifling, as not to admit the leaſt doubt of their ſource; and, indeed, they differ much leſs than ſeveral of the neighbouring countries of *Europe* do from one another, in this matter; it is very amazing that they were not more eſtranged than they are, conſidering the diſtance of time, and remoteneſs of ſitua-

tion, as well as the numberleſs mixtures of modern nations that have over-run theſe kingdoms, from time to time, ſince the beginning, which would naturally produce all the cauſes for the changes in languages, accounted for before; and yet their parentage is manifeſt, even now; and a diſcovery ariſes from this, which corroborates thoſe great truths related in Holy Writ, concerning the firſt migrations, after the flood of *Noah*, as delivered by *Moſes* and the prophets.

IN the firſt number, the *ake* and *yeck* are as eaſy tranſitions from *aon*, as the *Greek* εἷς, or *Latin unus*. The number two is expreſſed the very ſame way with the original, in both *Perſia* and *Bengal*. And, as to the three, in the *Magogian tri*, the *r* is ſunk in both the *Perſian* and *Bengalian* tongues, and the initial *t*, changed to an *ſ*, in the *Perſian*; otherwiſe they would be the ſame. The four is the ſame in all, with a ſmall allowance for the change, merely from pronunciation: the *ch*, or *ċ* dotted, in the *Magogian*, is always pronounced like the *Greek* κ, or *Engliſh k*; whereas, the *Perſians* and *Indians* pronounce them as we do in *chain*, *charity*, or the like. The five, being the ſame in both, and called *paunch*, ſeems to be under the ſame mutilation with the *Welſh pymp*, and the *Greek pente*; both which are accounted for already. The ſix, or *Magogian ſhe*, has an eaſy tranſition into the *Bengalian choe* and the *Perſian ſheſh*. The number ſeven, called *ſaat* in *Bengal*, and *haft* in *Perſia*, are certainly the *Magogian ſheaghd*. And the *ocht*, eight, is the ſame, only with the change of the initial *o* into *a*, adding *u*, which makes *aught* in *Bengal*; and the *haſht* of *Perſia* differs only in

in a vitiated pronunciation. As for the nine, it ſuffers but little alteration, the initial being preſerved in both countries; for the *nii* is only changed to *noe* in one, and *no* in the other; and the *Latins* did the ſame in their *novem*, as did the *Greeks* in their ἐννέα. Number ten, *deic*, or *deg*, varies into *does* in *Bengal*, and *da* in *Perſia*; the initial is preſerved, and the alteration but ſlight. Now, in the *Magogian*, when they reiterate the units with the tens, they ſay *yndeg* for *aondeg*, eleven; and ſo on of the reſt, to twenty; but the *Bengalians* have droped the *es* in *does*, ten, and changed the *do* into *ro*, adding the units to it, in ſucceſſion, up to twenty; whereas the *Perſians* keep their *da*, ten, unchanged with the units, to expreſs every number, from ten to twenty; and for this laſt, they both ſay *beeſt* and *beeſe*, which ſhould be ſpelt with one *i*, inſtead of the *ee*, and by taking the original *f*, inſtead of *b*, they would be *fiſte* and *fiſſe*, the very offspring of the *Magogian fighid*.

As to the other four, viz. the *Turkiſh*, *Hebrew*, *Mallays* and *Chineſe*, there is not much to be obſerved concerning them, as there is no manner of agreement with the *Magogian*, except that the *Hebrews* expreſs the numbers ſix and ſeven, by the names *ſiſa* and *ſibba*, which ſeem to have ſome affinity to the original of the *European* names; and in the *Mallays*, for two and three, they ſay *duo* and *tigo*, which are alſo probably related to the *Magogian*; in every other reſpect, the names of all the four are as different as can be imagined.

## Names of Numbers in ſome Kingdoms of ASIA.

| Bengalian. | Perſian. | Turkiſh. | Hebrew. | Mallays. | Chineſe. |
|---|---|---|---|---|---|
| 1 *Ake* | *Yeck* | 1 *Beer* | 1 *Ehad* | 1 *Satoo* | 1 *E* |
| 2 *Dho* | *Do* | 2 *Echee* | 2 *Senaim* | 2 *Duo* | 2 *Ur* |
| 3 *Teen* | *See* | 3 *Ewch* | 3 *Scloſa* | 3 *Teego* | 3 *Saun* |
| 4 *Charr* | *Char* | 4 *Dewet* | 4 *Arbaa* | 4 *Ampat* | 4 *Suze* |
| 5 *Paunch* | *Paunch* | 5 *Baaſh* | 5 *Hamiſa* | 5 *Leemo* | 5 *Eu* |
| 6 *Choe* | *Sheſh* | 6 *Altee* | 6 *Siſa* | 6 *Annum* | 6 *Lue* |
| 7 *Saat* | *Haft* | 7 *Yedte* | 7 *Sibha* | 7 *Tojou* | 7 *Tze* |
| 8 *Aught* | *Haſht* | 8 *Sechoz* | 8 *Semona* | 8 *Sapan* | 8 *Paw* |
| 9 *Noe* | *No* | 9 *Dochoz* | 9 *Tiſha* | 9 *Slambelan* | 9 *Kyew* |
| 10 *Does* | *Dá* | 10 *One* | 10 *Haſara* | 10 *Sepulo* | 10 *She* |
| 11 *Akearro* | *Yeſda* | 11 *One beer* | 11 *Ehad haſar* | 11 *Seblaſs* | 11 *She e* |
| 12 *Bauro* | *Doſda* | 12 *One echee* | 12 *Senem haſar* | 12 *Duo blaſs* | 12 *She ur* |
| 13 *Thera* | *Sezda* | 13 *One ewche* | 13 *Seloſa haſar* | 13 *Teego blaſs* | 13 *She ſaun* |
| 14 *Chodo* | *Charda* | 14 *One dewrt* | 14 *Arbaa haſar* | 14 *Ampat blaſs* | 14 *She ſuze* |
| 15 *Pondero* | *Pounzda* | 15 *One beaſh* | 15 *Hamiſa haſar* | 15 *Limo blaſs* | 15 *She eu* |
| 16 *Sollo* | *Shoonſdata* | 16 *One altee* | 16 *Siſa haſar* | 16 *Annum blaſs* | 16 *She lue* |
| 17 *Saataro* | *Haftdata* | 17 *One yedte* | 17 *Sibha* | 17 *Tojou blaſs* | 17 *She tze* |
| 18 *Aughtara* | *Haſhtdata* | 18 *One ſockoz* | 18 *Semona haſar* | 18 *Slapan blaſs* | 18 *She paw* |
| 19 *Unniſe* | *Nodata* | 19 *One dockoz* | 19 *Tiſha haſar* | 19 *Sambelan blaſs* | 19 *She kyen* |
| 20 *Beeſſe* | *Beeſt* | 20 *Yrgarmy* | 20 *Eſrim* | 20 *Duo pulo* | 20 *Ur ſhe* |
| 30 *Ake teeſe* | *Yecbeeſt* | 21 *Yrgarmy beer* | 30 *Seloſim* | 30 *Teego pulo* | 30 *Saun ſhe* |
| 40 *Chauliſe* | *Dotabeeſt* | 22 *Yrgarmy echee* | 40 *Arbaim* | 40 *Ampat pulo* | 40 *Suze ſhe* |
| 50 *Pontiſe* | *Sebeeſt* | 23 *Yrgarmy ewch* | 50 *Hamiſim* | 50 *Leemo pulo* | 50 *Eu ſhe* |
| 60 *Chetiſe* | *Charbeeſt* | 24 *Yrgarmy dewrt* | 60 *Siſim* | 60 *Annum pulo* | 60 *Lue ſhe* |
| 70 *Saatiſe* | *Paunchbeeſt* | 25 *Yrgarmy beaſh* | 70 *Sebijm* | 70 *Tojou pulo* | 70 *Tze ſhe* |
| 80 *Aughtiſe* | *Se* | 30 *Stooz* | 80 *Semonim* | 80 *Slapan pulo* | 80 *Paw ſhe* |
| 90 *Noetiſe* | | 40 *Courgh* | 90 *Tiſhim* | 90 *Slambelan pulo* | 90 *Kyen ſhe* |
| 100 *Ake ſo* | | 50 *Ally* | 100 *Mea* | 100 *Se Ratooſe* | 100 *E pur* |
| 500 *Paunch ſo* | | | 500 *Hamiſa Meot* | 500 *Limo ſe ratooſe* | 500 *Eu pur* |
| 1000 *Ake hazar* | | | 1000 *Eleph* | 1000 *Se reeboo* | 1000 *E tryen* |
| 100000 *Ake lac* | | | | | |
| *Ake Cro* 1000000 | | | | | |

Obſer-

*Obſervations on the names of the numbers of the* American Indians.

WE ſee by the table, that the five nations, p. 345, which are included in the two firſt columns, uſe the ſame names, in general, to their numbers; and, as I have ſaid before, have particular appellations for the units, and add theſe units to the tens, according as they are multiplied, to form the increaſing numbers: but the reaſon why the *Mohawks* are in a column by themſelves is, becauſe they differ from the other four in the numbers, eight, nine, ten, who uſe the ſame names exactly in their ſeveral tribes.

THE *Wanats*, who are not of the ſame nations, come very near them, having only a trifling change of letters, and having no abſolute difference from the four nations, but in the number *nine*, which will be eaſily diſcerned in attending to the table, and making the neceſſary allowance for their variations, and which are required, even in the dialects of the ſame language, every where. And, indeed, in conſidering ſome of theſe numbers, it is not difficult to make out three, which ſeem to have ſome relation to thoſe of *Europe*: for example, the *cayeary*, for four, is near the *Magogian cathair*. The *wiſk*, five, is like the *cuig*; and the *towachſon*, twenty, approaches the *German zwantzig*; this is ſomething very particular, and the more ſo, as they ſignify the ſame numbers in both parts of the world.

THE *Shawanoſe* and *Delawares* are very different from the foregoing, and, indeed, from one another, except that the latter has *koti* for one, which has ſome affinity to the *huſkot* of the five nations, and the *uſcot* of the *Wanats*.

Now,

Now, by the agreement between the five nations, in what regards their numbers, it is, I think, very clear, that their alliance muſt be of very ancient ſtanding; and that the *Wanats* were either formerly adherents to them, or elſe were always their very near neighbours; for, their being a ſtrong and powerful people, whilſt ſo many tribes were in perpetual alliance, offenſive and defenſive, they could not be ſo ſubject to the viciſſitudes that other ſingle nations muſt undergo, of being driven up and down, and depopulated by their wars with one another, and, conſequently, not forced to forget their language, eſpecially their *numeral* names, as thoſe ſcattered tribes have manifeſtly been.

THERE is, however, another very ſtriking circumſtance, in a cloſe affinity, between the names of ſome of the numbers of the *Delawares* and thoſe of the *Poles* and *Ruſſians*: the firſt of theſe, in adding the units to the tens, ſay *niſha naghky*, twenty; *naha naghky*, thirty; *nehwa naghky*, forty; and ſo on, uſing the laſt to ſignify ten, and the firſt the number of tens: and the *Poles*, for eleven, ſay *ieden naſcie*; for twelve, *dwa naſcie*, and ſo on till they come to twenty; ſo the *Ruſſians* ſay for theſe ſame numbers, *udi nazet*, *twa nazet*, &c. Again, the *Delawares* ſay *koti puchky*, for one hundred; and the *Poles* ſay *puczſets*, for five hundred. Now, if chance has produced theſe ſurprizing agreements, in nations ſo remote, they are very curious, at leaſt; but, I am inclined to think, there is too cloſe an affinity between them, being uſed for the very ſame numbers in each of theſe nations, to be aſcribed to any accidental cauſe, and that their origin was from the ſame ſource, however remote their ſituation.

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I ALSO find another ſimilarity between the names of the numbers, as they are combined both among the *Delawares* and the *Five Nations* of *North America*, and the *Wanats*. All the latter ſay *towachſon*, for twenty; and the former, the *Delawares*, ſay *niſha naghky*, for the ſame number, expreſſing the tens by the word *wachſon* and *naghky*; now, I cannot but think the latter is a corruption of the former, and that the *Five Nations* were always their ſuperiors, both in power and antiquity: and the ſame may be ſaid of the *Shawaneſe*; for they uſe a word for the very ſame purpoſe, which ſeems alſo a corruption of the *wachſon*, and that is, *wapitiky*, in which it agrees with the *wachſon* in the firſt ſyllable, and with the *naghky* in the laſt.

THE *Carribeans* have not the leaſt likeneſs to any of the *North Americans*, in the names of their numbers; they ſeem to be alone in their notions of counting, and ſo limited, as to be incapable of riſing higher than the number twenty, of which I have given ſome account in the beginning of this chapter; but we muſt add here, a few other anecdotes of their notions in this matter: they ſay *aban*, for one; *biam*, for two; *cleoua*, for three; *biambouri*, for four. Now, *biam* being the name for two, they add *bouri* to it, to ſignify four; and *bouri* means *all*, or *intire*; ſo that, in their idiom, this word, added to the *biam*, denotes four to be a perfect, or intire number. As to the five, they cannot expreſs it, but by three long words: viz. *laoyagone ouacabo apourcou*; of which, being interpreted, the meaning is, *come the other*, or fifth, *of this hand*: and when they come to this number, then they add the four names of the units to theſe words, to ſay *one and five*, *two and*

*and five*, *three and five*, *four and five*, and then they have the two ſentences, mentioned already, to expreſs ten and twenty. After which, if they want to go any farther, they are bewildered, and ſay *tamigati cachi nitibouri-bali*, or *ſaccao-bali*, which ſignifies, "there are as many more as the hairs of my head, or grains of ſand upon the ſea-ſhore." Theſe accounts I have from the *Carribean French* dictionary of Pere *Raymond*, printed at *Auxerre*, in 1665; who was one of the firſt miſſioners ſent to the *Carribean* iſlands. Thus we ſee, that when theſe people were driven from the continent to theſe iſlands, they entered upon a new ſcene, and, in time, they dwindled into an abſolute oblivion of the uſe of their numbers, inventing a new and moſt imperfect manner of counting, as well as of conducting moſt of their affairs: juſt ſo, all the inhabitants that were driven to the coaſts of the *Frozen Sea*, all along to the moſt *North-eaſtern* promontory of land, called the *Tchuckſkoy Nos*, and ſo to *Kamptſchatka*, have loſt all kinds of knowledge of what their anceſtors were doing in the more *Southern* regions of *European* and *Aſiatic Tartary*, and for other reaſons, given before.

Names

## Names of the Numbers of ſome of the *Indians* of AMERICA.

| | Mohawks. | Oneydoes, Onondagas, Cayugas, *and* Seneckas. | Wanats. | Shawaneſe. | Delawares. | Carribeans. |
|---|---|---|---|---|---|---|
| 1 | *Huſkat* | *Huſkat* | *Uſcot* | *Belecko* | *Koti* | *Aban*, or *amoin* |
| 2 | *Techini* | *Techini* | *Tenty* | *Niſhanu* | *Niſha* | *Biama* |
| 3 | *Achſon* | *Achſon* | *Aſhuck* | *Unuſwi* | *Naha* | *Eleoua* |
| 4 | *Cayeary* | *Cayeary* | *Hanack* | *Nehwy* | *Nehwa* | *Biambouri* |
| 5 | *Wiſk* | *Wiſk* | *Uwiſk* | *Yalanu* | *Beleanagh* | *Laoyagone ouacabo apercou* |
| 6 | *Yayack* | *Yeahi* | *Waya* | *Negatawackſe* | *Kotaas* | *Aban laoyagone ouacabo apercou* |
| 7 | *Joadhdack* | *Joadhdack* | *Chotarey* | *Niſawackſe* | *Niſhans* | *Biama laoyagone ouacabo apercou* |
| 8 | *Satecko* | *Techeron* | *Haterey* | *Niſawatickſe* | *Ghaas* | *Eleoua laoyagone ouacabo apercou* |
| 9 | *Deighton* | *Waterum* | *Hantru* | *Chagatſwe* | *Beſhkunck* | *Biambouri laoyagone ouacabo apercou* |
| 10 | *Oyeary* | *Wachſon* | *Wachſon* | *Matackſwe* | *Telont* | *Chon ouacabo raim* |
| 20 | *Towachſon* | *Towachſon* | *Tenty towachſon* | *Niſhanu wapitiky* | *Niſha naghky* | *Chon nougouchi raim* |
| 30 | *Achſon niwachſon* | *Achſon niwachſon* | *Aſhuck towachſon* | *Unuſwi wapitiky* | *Naha naghky* | |
| 40 | *Caycary niwachſon* | *Cayeary niwachſon* | *Hanack towachſon* | *Nehwy-wapitiky* | *Nehwa naghky* | |
| 50 | *Wiſk niwachſon* | *Wiſk niwachſon* | *Uwiſk towachſon* | *Yalanw wapitiky* | *Baleanah naghky* | |
| 60 | *Yayack niwachſon* | *Yeahi niwachſon* | *Waya towachſon* | *Negatawackſe wapitiky* | *Kotaas naghky* | |
| 70 | *Joadhdack niwachſon* | *Joadhdack niwachſon* | *Chotary towachſon* | *Niſawackſe wapitiky* | *Niſhans naghky* | |
| 80 | *Satecho niwachſon* | *Teckeron niwachſon* | *Haterey towachſon* | *Niſavadikſwe wapitiky* | *Ghaas naghky* | |
| 90 | *Dioghton niwachſon* | *Waterum niwachſon* | *Hantru towachſon* | *Chagatſwe apitiky* | *Beſhkunk naghky* | |
| 100 | *Huſkat tunihyowy* | *Huſkat tunihyowy* | *Uſcot tonkiaw* | *Negotida behon* | *Koty puchky* | |
| 1000 | *Oyeary tunihyowy* | *Wachſon tunihyowy* | *Wachſon tonkiaw* | *Matackſwe negotida behon* | *Telont puchky* | |

## CHAP. XI.

*Hiſtorical obſervations upon alphabets, and the invention of letters; with a table of ſome of thoſe of* Europe.

DIODORUS SICULUS, in his firſt book, ſeems to prove my opinion, that hieroglyphical writing was only confined to the ſacred affairs of the *Egyptian*, *Ethiopian*, and other prieſts; but was never uſed by the public; for that ſymbolical kind of writing, which conſiſted only of the images of various things put together, would very ill ſuit the tranſaction of the buſineſs of the world, eſpecially too, as mercantile affairs were begun, and carried on, very early after the flood, which required a more intelligible and ready way than by figures of animals, &c. for the diſpatch of buſineſs. Let us ſee what *Diod. Sicul.* ſays, in the above place; nothing leſs than "that every body was taught "the vulgar, or common, letters; but that thoſe which "were accounted ſacred, were only known to the prieſts, "whoſe fathers, or predeceſſors, taught them privately." He ſays, particularly, "the prieſts teach their children "two kinds of letters; one of which they call ſacred, "and the other of more common uſe." This would certainly point out, that the firſt was adapted to their religious purpoſes, and the other for common buſineſs; and in another place, a little further on, where he tells us that "the common people learned the trades of their fathers, "or relations, whereby they lived, he ſays that they teach "writing letters, but not every one, only thoſe chiefly "who

"who are the maſters of arts;" and this, among the common people.

I THINK an argument, in ſupport of this opinion, may be drawn from the following animadverſions, which, however, I ſubmit to the reader's conſideration, to judge of them as he pleaſes: the firſt is, that all we know of *Egyptian* writing, we have from tables, columns, ſtatues, and ſuch like; which, moſt likely, were inſcribed for ſacred purpoſes, of ſome kind or other; and we certainly muſt think this of them, till ſome genuine interpretations of them can be obtained to invalidate this opinion; and this is probably among the *deſiderata vana*. Again, I believe it can hardly admit of a doubt, that the ſons of *Shem* ſpoke the *Hebrew* tongue; and it is proved before, that thoſe of *Ham* had the ſame language; nor can it be proved, that they had not their letters alſo in *Noah's* family: if this be true, the ſons of *Ham*, who were *Phœnicians*, *Egyptians*, *Ethiopians*, &c. needed not to be driven to the ſhift of inventing images for writing their language, in the performance of common buſineſs, when they had characters to expreſs all they wanted. No! it ſeems moſt likely, that the prieſts of that idolatrous race invented this manner of writing, by hieroglyphics, for the myſteries of their religious worſhip, in order to blind the vulgar, and enſlave the minds of the people, for which the common manner of writing would be improper: and this is the caſe, to this day, all over the pagan world. That moſt authors think hieroglyphical writing was for ſacred purpoſes, is well known, among whom *Ammian. Marcell.* in his twenty-ſecond book, ſays, "there are cer-

" tain ſubterraneous places, which, as it is reported, thoſe " who were ſkilled in the rites of the ancients, foreſeeing " the coming of the deluge, and fearing that all memory of " ceremonies might be loſt, conſtructed them, with great " labour, in ſeveral places, and carved upon the walls the " figures of many kinds of birds and beaſts, and other ſpecies " of animals, which they called hieroglyphics;" and this author expreſſes the ſame opinion, in his ſeventeenth book; where he ſays, he ſaw, at *Thebes*, certain obeliſks, on which were drawn the figures of the *Egyptian* deities, which the ancient kings, upon their conqueſts of nations, or other proſperous events, dedicated to the gods, in their religion; who theſe gods were, is mentioned before; nor was this manner peculiar to the *Egyptian* prieſts alone, but thoſe of the *Thracians* and *Phœnicians* had the ſame kind of hieroglyphical writing, on the ſame account only; though it will appear, that both theſe had the uſe of letters beſides: for, in *Diodorus's* very firſt book, where he is ſpeaking of the moſt ancient laws of the *Egyptians*, he ſays, that public buſineſs was carried on by writing, as it is now in tranſacting commercial affairs in every nation, and between man and man. He ſays, that whoever was guilty of adulterating, or falſifying, the current money; or whatever *ſcribe*, or *notary*, was detected in forging *deeds* or *contracts*, or in making *raſures* in any writings, was ſentenced to have both his hands cut off. This is a ſufficient proof, that the common people of *Egypt*, and, indeed, of all its neighbouring nations, had the uſe of writing, upon every proper occaſion. Again, where *Bocchoris* is ſaid to have made laws for commercial affairs, it

is

is ſaid, that if a man borrowed money without giving note or bond, if he denied the debt upon oath, he was diſcharged. And, again, in caſe of money borrowed upon intereſt by bond, when the intereſt paid amounted to double the ſum of the principal, the debt was diſcharged.

THE general notion of the firſt exiſtence of letters is, that all alphabets are derived from the *Hebrew* characters; and to this opinion *Henſelius*, in his *Sinopſis Univerſæ Philologiæ*, firmly adheres; who ſays, page 78, after having laboured the ſubject to produce this concluſion: "Ex "hiſce ergo literis primis *Hebræorum*, a DEO, *Moſi* reve- "latis, et hinc omnino myſterioſis, prognati ſunt tot ac "tam varii ſcribendi characteres literarumque alphabetæ, "quot cernuntur in orbe terrarum." i. e. "Therefore, "from theſe firſt letters of the *Hebrews*, revealed by GOD "to *Moſes*, and conſequently altogether myſterious, all "the various characters, and alphabets of letters, that are "known in the world, have ſprung."

Now, notwithſtanding this aſſertion, when the above author comes to ſpeak of the *Occidental* letters, page 79, in firſt conſidering the *Scythic* alphabet, he thinks it likely, that the *Phœnicians*, indeed, very ſoon formed letters, from whom the *Ionians* firſt received them; yet, from the various opinions concerning the origin of the *Greeks*, and there are not wanting, ſays he, teſtimonies of there having been letters in *Greece* before *Cadmus*, he confeſſes, that if he may have leave to conjecture about it, it is poſſible ſomething of this kind had been brought from *Scythia* into *Greece*, ſince the *Scythians* had letters before *Cadmus's* time; but *Henſelius* was inclined to think theſe letters

were

were only hieroglyphical: however, he ſays, there are teſtimonies of the *Greeks* having letters, which were called *Pelaſgian letters*, about the time of *Deucalion's flood*; and that *Euſtathius*, upon the ſecond Iliad of *Homer*, verſe 841, giving a reaſon why he calls the *Pelaſgians* divine, ſays they were called ſo, becauſe they only, being the original *Greeks*, preſerved their letters at the time of that deluge. It may alſo, ſays *Henſelius*, be gathered from *Diodorus*, *lib.* 5, that there were certain letters in *Greece* before *Cadmus*: but that, after the deluge, there was ſuch a deſtruction of men and things, that with them their letters were alſo loſt; and therefore it was thought, that after ſeveral ages, *Cadmus*, the ſon of *Agenor*, brought letters into *Greece* from *Phœnicia*. Now, it can hardly be ſuppoſed, that the manner of writing which was certainly among the deſcendants of *Japhet*, the *Gomerians* and *Magogians*, who were the *Pelaſgians* and *Scythians*, could have been obliterated by that inundation, which was a partial one, overflowing only one part of *Greece*; and therefore neither of theſe people ſtood in need of any letters that *Cadmus* is ſaid to bring with him in after-ages; and if he brought any, which are ſaid to be ſixteen in number, they muſt be ſuppoſed to be either taken from the *Hebrew* alphabet, or elſe they muſt be from that which was carrried from *Scythia* by *Fenius*, the *Scythian* king, who founded ſchools in *Shinar*, and taught languages and ſciences, with his two coadjutors, as I have ſhewn it in a former chapter; and from whom the *Phœnicians* had their name: for both *Gomerians* and *Magogians* had arts and learning among them, even from the general

general deluge; and it will be proved, by and by, that they had knowledge in metallurgy always among them, which was well known to ſome of the moſt ancient authors.

Now, there is ſomething very well worth conſidering, in this matter; it is ſaid, that *Cadmus* brought ſixteen letters only from *Phœnicia*, and that others were added by *Palamedes*, &c. to fill the alphabet, as the *Greek* language has it now; it is, therefore, extremely remarkable, that the *Magogian*, or *Iriſh* alphabet conſiſts only of ſeventeen letters, to this day; which ſo fully anſwers every purpoſe of expreſſion in that language, that they have not yet found any neceſſity to add new ones; which, at once, points out its originality and ſimplicity, in a manner hardly to be diſputed; as it conſiſts of fewer letters than any other alphabet in the world; nor is it materially altered from its firſt ſtate, ſo as to make any ſenſible difference; which will appear by the table, where the alphabets of various ages will be exhibited, according to their ſeniority in that language; and farther explained in the ſequel.

THERE are authors who think, that *Palamedes* invented the *Greek* letters; others give the invention to *Linus*, the preceptor of *Hercules*; and others, to *Cecrops*; and, as *Cecrops* was ſaid to be an *Egyptian* by birth, that he might have had the knowledge of letters from *Moſes*, who was about that time in *Egypt*; but it is eaſy to ſee, that there is very little affinity between the *Hebrew* and *Greek* alphabets; and it would even be abſurd to ſuppoſe, that there were no letters in *Greece* before the times of theſe perſons; who came late into the world, compared to the ancients,

or *Aborigines*, who were the *Pelaſgians* all over that country: but it will be ſeen that the *Greek* alphabet had another ſource, and has a greater ſimilarity with that of the *Magogians* and *Gomerians*, than with the *Hebrew*; but the latter have evidently preſerved the ſimplicity of theirs, as we have ſhewed before; ſo they have the purity of their language, in their preſent receſſes in *Ireland* and *Scotland*, in our own times, for the reaſons often alledged before: and although the letters uſed by the moſt ancient *Greeks*, the *Javonians*, *Eliſhans*, and other grandſons of *Gomer*, who were *Pelaſgians*; and by the offspring of *Magog*, who were the *Scythians* and *Pelaſgians*, and who often mingled with the *Gomerians*, were truely the ancient *Pelaſgian* and *Scythic* letters; yet, upon the mixture of *Phœnicians* and *Egyptians* with their offspring, in after-ages, their language began to be altered; and as that changed into the form it acquired, in which the firſt *Greek* authors wrote, they found themſelves under a neceſſity of adding other letters, to anſwer the purpoſes of expreſſion in the new mode, into which that mixed language was changed by their grammarians; for, in the ancient *Javonian*, or *Ionian*, they had no need of an additional character.

THIS opinion is pretty clearly evinced by *Diodorus*, in his third book, ſpeaking of the *Pelaſgian* and *Phœnician* letters, where he ſays: "therefore the letters were called "*Phœnician*, becauſe they were tranſported from the *Phœ*-"*nicians*; but as to the *Pelaſgians*, who *firſt* uſed cha-"racters (which were afterwards changed), theſe firſt were "called *Pelaſgian* letters." This teſtimony, indeed, ſufficiently ſhews, at one view, the priority of the *Pelaſgian* letters,

letters, the gradual change of them, with the additional characters to them; and the curious coincidence of the fact of *Fenius's* having carried learning from *Scythia* into *Shinar*, and propagating it there; whence it gradually ſpread among the *Phœnicians*, long before *Cadmus's* leaving them, to go into *Greece*; but both *Egyptians* and *Phœnicians* had colonies ſettled in the maritime places in *Greece*, before he arrived there, and the old language was much mutilated at his arrival: notwithſtanding what is ſaid by ſeveral modern authors, that the *Phœnicians* firſt invented and taught letters. But it is no difficult matter, to diſcern great uncertainties among the *Greeks* concerning this ſubject, and more modern authors have followed them; *Pliny*, who has collected from them all, gives his ſentiment freely upon it, and ſays: "As for letters, I "am of opinion, that they were in *Aſſyria* from the be- "ginning; but ſome think, and among them *Gellius*, that "they were invented by *Mercury*, in *Egypt*; others, that "they came firſt from *Syria*. Certainly *Cadmus* brought "ſixteen with him from *Phœnicia* into *Greece*, which are "A, B, C, D, E, G, I, L, M, N, O, P, R, S, T, V; to "which, *Palamedes*, in the *Trojan* war, added the four "following Θ, Ξ, Φ, X; and, after him, *Simonides Melitus* "added four others, Z, H, Ψ, Ω; of all which letters, ſays "he, we acknowledge the power, in our language. *Ari-* "*ſtotle* thinks there were anciently eighteen letters in the "*Greek* alphabet, which are, A, B, Γ, Δ, E, Z, H, K, Λ, M, "N, O, Π, Ξ, Σ, T, V, Υ, and that *Epicharmus* added Θ and "X, rather than *Palamedes*. *Anticlides* ſays, that one "*Menon*, in *Egypt*, had letters, which he invented fifteen

" years before the time of *Phoronæus*, the moſt ancient " king of *Greece*; and endeavours to prove it by ancient " records and monuments; on the other hand, *Epigenes*, " an author of great credit, writes, that among the *Baby-* " *lonians*, obſervations upon the ſtars, for 720 years, were " found engraved upon tiles; and they who mention a " leſs time, as *Beroſus* and *Critodemus*, ſpeak of the ſame " obſervations for 430 years; whereby it appears, that " letters were ever in uſe: but the firſt people who " brought letters into *Latium*, were *Pelaſgians*;" and of this there can be no doubt; for theſe people very ſoon ſettled in the *Eaſtern* parts of *Italy*, even long before *Deucalion's* deluge; and were divided into different governments, called by ſeveral names, as *Umbrians*, &c. mentioned before; nor are there teſtimonies wanting to ſhew, that when theſe ſeveral colonies were ſettled and increaſed, other *Pelaſgians* invaded, and obtruded themſelves upon the *Umbrians*, till they had ſubverted their government; and thus, in ſucceſſive times, were flowing from *Greece* into *Italy*, according as their ſeats became uneaſy to them, in their wars among themſelves, or from the incurſions of *Egyptians*, *Phænicians*, and other nations upon them.

THE above quotation from *Pliny* gives very ſtrong teſtimony of the uſe of *alphabetical letters* at all times, and conſequently of the little appearance of truth in the aſſertion of *Cadmus's* having firſt invented them. *Pliny* ſays firſt, that he is of opinion letters were in *Aſſyria* from the beginning; and no doubt they were, and that of two kinds: thoſe among the iſſue of *Shem*, the *Hebrew* alphabet; and thoſe brought to *Shinar* by *Fenius*, the deſcendant

ſcendant of *Magog*, from *Scythia*, which was the *Scythic* alphabet; in which the *Gomerian* and *Magogian* language was wrote by *Pelaſgians* and *Scythians*, and the other offſprings of *Japhet*. *Gellius's* opinion of *Mercury's* invention of letters in *Egypt*, is certainly of no weight; becauſe the *Hebrew* language and letters went with *Ham's* family into that part of the world: and as to letters coming firſt from *Syria*, nothing is more true, as to the *Hebrew* alphabet; becauſe they had always letters in *Shem's* family, and his deſcendants, to our own times: and that and the adjacent countries were the firſt ſeats of his people, and their iſſue. Again, *Epigenes*, whom *Pliny* calls an author of very great credit, mentions a collection of obſervations upon the ſtars for 720 years, wrote upon tiles; and this is corroborated by a like teſtimony of *Beroſus* and *Critodemus*, though for a leſs number of years. *Pliny* concludes this paſſage, by ſaying, the *Pelaſgians* were the firſt that brought letters into *Italy*. Now, this people produced the firſt colonies that came into *Italy*, after the univerſal deluge; and their language and letters came with them; for it was allowed, by as good teſtimony as ancient authors can produce, that they had letters before *Cadmus* came into *Greece*, and he did not arrive there till ſome ages after *Deucalion's* flood. Now, if *Deucalion* was cotemporary with *Moſes*, who was born in 777 after the general deluge, *Pliny* moſt certainly ſpoke truth; becauſe *Italy* was every where well peopled before then, and the firſt *Pelaſgians* paſſed from *Greece* before the third century from *Noah* was ended: and this amounts to another ſtrong argument to prove, that the *Greek* alphabet, as well as the

*Italian*, ariſes from the *Pelaſgian*, and not from the *Hebrew*; and this will appear more clearly, by viewing the table of the alphabets, in the ſequel of this chapter, where their affinity will be beſt diſcerned.

I WOULD now aſk a few queſtions, concerning *Noah* and his family: we are told by *Moſes*, that *Noah* was 600 years old when he entered into the *ark*, and that his ſons were near one hundred each. He was the perſon whom GOD had appointed to take the charge of building the *ark*, which was a taſk of ſuch importance, and of ſuch a nature, that we cannot imagine one of mean capacity was equal to it: and it is not to be doubted, but that his family was very conſiderable and reſpectable in the antediluvian world, not only as to his figure and character in life, but alſo as he was a worſhiper of the TRUE GOD; and it is more likely that he was a ruler over a people, than one of a common character; becauſe, as he was to be the father of thoſe who were to repeople the earth, it would rather ſeem probable, that the ALMIGHTY, in his wiſdom, would ſelect one who underſtood how to govern, than a perſon who was not verſed in matters of this kind: for he was to have the firſt command over his deſcendants, from whom all the earth was to be peopled; and his age was protracted to 350 years more, that he might ſee many parts of the globe inhabited from his own loins. Is it, therefore, reaſonable to ſuppoſe, that *Noah* and his family were illiterate, or that there were no letters uſed in the old world? Can we ſuppoſe, that arts, manufactures and commerce were not known among men? Surely no: there is much greater reaſon to think they had them, than the

the contrary: *Moſes*, indeed, has not told us that *Noah* had the uſe of letters; but if he had, it would have been a needleſs digreſſion from his purpoſe, and as ill a compliment to the reſt of the antediluvian world, as it would be if a modern hiſtorian, in giving the character of a great man, ſhould tell the world, his hero could read and write; and as to arts and commerce, there can be no doubt of their having flouriſhed, ſince we are told, in the fourth chapter of *Geneſis*, that *Jubal*, one of *Cain's* great grandſons, was the father of all ſuch as handle the harp and organ; and that another, *Tubal Cain*, was the inſtructer of every artificer in braſs and iron. Theſe hints are ſufficient to ſhew an impartial reader, that the inhabitants of the old world were as well ſkilled in arts, manufactures and commerce, as thoſe of the new, ſince the arts above-mentioned were exerciſed, even as early as *Cain's* great grandchildren, and, according to the courſe of ſucceſſive times, muſt have been improved and diverſified to a number of articles and branches, as neceſſity, and the inventive genius of mankind, ſuggeſted, from time to time.

IT is not unreaſonable to ſuppoſe, that when *Adam* was created, he was made a perfect man, not only in his form, but alſo in the accompliſhments of his mind; for, to imagine that he ſhould come from the Divine Hand in a ſtate of ſtupidity and ignorance, would be doubting the goodneſs of the CREATOR, and the truth of *Holy Writ*. He had the dominion over every thing upon the earth, and it was referred to himſelf to give them names; and if we call to mind, that GOD ſaid, *let us make man in our own image*, we cannot but allow, that he was wiſe, and endowed

dowed with all the knowledge that his finite ſtate was capable of receiving; becauſe, making him in his *own image* could not regard his corporeal, but his mental ſtate alone.

PERHAPS ſuch rational reflexions as theſe led many learned authors, of different nations, to aſſert, that our *firſt parent* was inſtructed in all *arts* and *ſciences*, *letters* and *propheſies*, to which *Latin*, *Greek*, *Hebrew*, *Chaldean*, *Arabic*, *Samaritan*, and *Egyptian* authors conſent.

*Suidas* aſſerts, that *Adam* was the author of *arts* and *letters*; of *ſciences*, rational and non-rational; of *propheſies*, and the *operations* of ſacred matters; of *laws*, written and not written; &c. his words are: " τέτϖ τέχναι ἢ γράμ-" ματα, τέτϖ ἐπιςῆμαι λογικαὶ ἢ ἄλογοι, τέτϖ ϖροφητεῖαι, ἱερϖργίαι " ϖ καθαρμοὶ, νόμοι γραπ]οί τε ϖ ἄγραφοι, τέτϖ ϖάντα εὑρήματα." And the *Hebrew* commentators, upon the place of the generation of *Adam*, ſay: " our rabbins aſſert, that *Adam* " our father, of bleſſed memory, compoſed a book of pre-" cepts, which were delivered by GOD in the garden of " *Eden*;" to this may be added what *Rabbi Tanakus Bar Haja*, *in Rabboth*, declares, viz. " the king MESSIAS will " not come, till all the ſouls ſhall be created which aroſe " in the cogitation of GOD, and theſe are the ſouls hinted " in the books of *Adam*, in theſe words: *and this is the* " *book of the generations of* Adam." To enumerate every author of this opinion would be endleſs, tending to prove that *arts*, *letters*, and all *ſciences*, were handed down to poſterity from *Adam*, through his ſons; and that the line of *Seth* made a proper uſe of them; but the iſſue of *Cain* perverted thoſe parts that were hiſtorical of the *theogony* and worſhip of the TRUE GOD; that *Japhet* and *Shem*

alſo made a proper uſe of thoſe writings, which were mutilated and abuſed by *Ham*, and his deſcendants, in applying them to *idolatrous myſteries* and *ſorcery*. Hence it is eaſy to ſee, that what *Moſes* has written he had from the books, or traditions, preſerved in the line of *Shem*; and that what is handed down, concerning theſe matters, from *Japhet*, by the *Pelaſgian* bards, were from the ſame ſource. The reader will find ſeveral of theſe authors collected by *Athanaſius Kircher*, in his *Arca Noe*, chap. v. and vi. tending to prove the antiquity of letters from the beginning of the world.

BUT this, I think, is further made evident, by the opinions of ſeveral men of weight and great credit: as *Joſephus*, who tells us, "that *Seth* and his ſons were the firſt "that made their obſervations upon the motions of the "heavens, the courſes and influences of the ſtars; and "having been foretold by *Adam* of an univerſal deluge, "they erected two pillars, one of brick, and the other of "ſtone, which they were ſure would be proof againſt fire "or water. Upon theſe pillars they engraved the memo-"rials of their diſcoveries and inventions for the benefit of "poſterity, leaſt their ſcience ſhould be loſt: in this their "labour was not in vain; for the ſtone pillar, ſays *Jo-"ſephus*, is yet to be ſeen in *Syria*, to this very day."

ST. *Jude* alſo teſtifies, that "*Enoch*, the ſeventh from "*Adam*, propheſied of (wicked men) ſaying: behold, the "Lord cometh, with ten thouſand of his ſaints, to execute "judgment upon all, &c." And it is reported by *Origen*, that certain books of *Enoch*, of the courſe, names and motions of the ſtars, were found in *Arabia Felix*, in the dominion

minion of the queen of *Saba*, which *Tertullian* affirms he ſaw, and read ſeveral pages of them: beſides, St. *Auguſtine*, *Bede* and *Procopius* mention theſe books; the firſt of whom ſays: "Scripſiſſe quidem nonnulla divina *Enoch* "illum ſeptimum ab *Adamo* negare non poſſumus." Some perſons are apt to treat theſe teſtimonies too lightly; but, for my own part, I cannot help being of opinion, that *Noah* was in poſſeſſion of ſuch records, as contained the tranſactions of the old world, of which he was 600 years an inhabitant, eſpecially of the race of the righteous, whoſe offspring he was; and ſurely we may imagine, he was as willing to preſerve them, as any thing elſe which he did ſecure, from that deſtruction.

ONE would be ſurprized to find any doubt made, that the knowledge and ſciences of the antediluvian world ſhould be in *Noah's* family, when we conſider, that the longevity of *Adam* and his ſons and grandſons brought them down to be cotemporaries in ſucceſſion with ſome of their own offspring, even to very near the time of the flood; and it will appear, that the whole race of this upright family had a continual intercourſe with one another, down to that cataſtrophe, by the following table of their lives, from *Adam* to *Noah*, which I have tranſlated from *Chitræus*. See page 113, of his excellent book, *Chronologia Hiſtoriæ Herodoti & Thucydidis*, which he calls a ſeries of the ages of the world, from the creation to the beginning of the Hiſtory of *Herodotus*. This table will probably be very ſatisfactory in removing any doubt of the knowledge of arts and learning in the old world, and of their being handed down to the new.

Year

Year of the world

1 *Adam* created; he lived 930 years, to the 56th year of *Lamech*, the father of *Noah*. Died in the 126th year before the birth of *Noah*.

130 *Seth* born; he lived 912 years; died in the year of the world 1042: 112 years after the death of *Adam*, and 14 years before the birth of *Noah*.

235 *Enos* born; lived 905 years; died in the 1140th year of the world; lived, or was cotemporary, with *Noah* 84 years.

325 *Cainan* born; lived 910 years; died in the year of the world 1335.

395 *Mahalaleel* born; lived 895 years; died in the 366th year before the flood; when *Noah* was 234 years old.

460 *Jared* born; lived 962 years; died in the year of the world 1422; was cotemporary with *Noah* 266 years.

622 *Enoch* born.

687 *Methuſalem* born; he lived 969 years; died in the very year of the flood.

874 *Lamech* born, the father of *Noah*; lived 777 years, and died five years before the flood.

930 *Adam* died, when *Lamech* was 56 years old.

987 *Enoch* was tranſlated alive to heaven 57 years after the death of *Adam*, when all the reſt of the fathers, or patriarchs, were yet alive, and perhaps were eye-witneſſes of his tranſlation.

1042 *Seth* dies in the 55th year after *Enoch's* tranſlation.

Year of the word

1056 *Noah* born; in the 182d year of his father *Lamech*; in the 126th year of the death of *Adam*; 14 years after the death of *Seth*: he lived 950 years, to the 58th year of *Abraham's* age; therefore he lived with *Enos* 84 years; with *Cainan*, 179; with *Mathuſalem*, 600; with *Lamech*, 595; with his ſon, *Shem*, 448; and with all the patriarchs after the flood, to the 58th year of *Abraham*.

1558 *Shem*, the ſon of *Noah*, born, 98 years before the deluge; lived with his father 448 years, and theſe patriachs after the flood: with *Abraham*, as long as he lived; with *Iſaac*, 110 years; with *Jacob*, 50; and died in the year of the world 2158, 35 years after the death of *Abraham*.

1656 The deluge overwhelmed the whole earth, when *Noah* was 600 years old.

IN conſidering this table, and the correſpondence that muſt have been kept up from *Adam* to *Noah*, ſurely it muſt be allowed, that none of this happy family was ignorant of the true *theogony*; nor of the providential diſpenſation, under which they were at all times protected, in the midſt of the general defection of the reſt of the world. And, indeed, it ſeems to me a moſt wonderful mark of the DIVINE favour to this pious family, that none of them lived to be ſubject to that great calamity, the *deluge*; for, all the righteous went to the grave, in peace, before it happened; and even *Methuſalem*, who lived 969 years, finiſhed his days in the very year of the flood.

WHO

WHO can be acquainted with this diſpenſation, and not be amazed at the goodneſs of the ALMIGHTY, eſpecially, too, as he was pleaſed to preſerve the only remaining people of the family, *Noah* and his children, to propagate a new race.

LET us now examine why it could be thought, that ſo many centuries ſhould have paſſed, after the deluge of *Noah*, without the uſe of letters in the world: the following ſentiments may perhaps have ſome weight, in this enquiry; and it is matter of no ſmall conſequence, to throw ſome light upon a ſubject of ſo much importance. We find, that even the moſt ancient *Greek* authors had very little, if any, notion at all of Holy Writ, and ſcarce any remembrance of the ancient ſtate of their own nation. The ſacred records were preſerved in the families of *Japhet* and *Shem*, I mean the knowledge and worſhip of the TRUE GOD, and the deeds of their anceſtors, which, as I amply proved before, they had men among them, whoſe only buſineſs it was to preſerve and take care of. Whereas, the iſſue of *Ham* had all along forſaken the GOD of heaven and earth, and run into the ſame idolatrous worſhip, which the antediluvian inhabitants were guilty of. This was propagated, even to the deifying their parents, and one another; and by theſe means, and the great power given to their prieſts, all knowledge of their origin became obliterated, and buried in fabulous mythology; inſomuch, that thoſe authors mentioned have obſcured what little may be gathered from them, under new names, and dreſſed them up into heathen deities, treating of them in the moſt fabulous manner. Theſe were followed by all the modern authors, who, if

they quote *Herodotus*, and the reſt of them, ſeem content with their authorities. But, if we conſider, theſe began to write long after the face of things was quite altered in *Greece*, which then had ſcarce any of the ancient *Pelaſgians* left among them in maritime places, and whoſe inhabitants conſiſted of *Phœnicians* and *Egyptians*, and now were quite another people; we need not wonder they ſhould talk of the invention of letters by *Cadmus*, or their ſuppoſing the firſt people of countries ſprung out of the earth, when they had no light to lead them to the true knowledge of the origin of mankind from the hand of the CREATOR.

I WOULD alſo aſk another queſtion: why do the greateſt part of our moſt modern writers, of all the academical ſeminaries of *Europe*, when they are employed in ſuch reſearches as theſe, reſt contented with only what is delivered by the *Greek* authors mentioned, in the ſame manner with their immediate predeceſſors? Certainly the anſwer is very obvious, and it probably may be thus accounted for: the education of the youth of all *Europe* conſiſts in the ſtudy of the *Greek* and *Latin* claſſics; and when they come to the higher links of this chain of learning, and are well verſed in theſe two languages, the *ne plus* preſents itſelf; and their future reſearches and lucubrations ſoar no higher, in matters like theſe which are my preſent buſineſs. But, not quite contented with my informations from them, I had recourſe to *Holy Writ*, and to the *Iriſh* records, and there found ſufficient matter to carry me many links higher, to a ſummit which produced me better proſpects and clearer views of what I ſought after, whereby, I flatter myſelf,

myſelf, I have with ſome ſucceſs opened ſeveral paths which have not been trodden before; making the ſacred writings a principal part of my ſtudy in matters of high antiquity, which moſt commonly are only looked into for the purpoſes of religion; as if they had no tendency to any other hiſtorical lights whatſoever: but they have fully anſwered my expectations, and confirmed the ancient *Iriſh* records.

BUT, however that may be, it will be to our purpoſe to conſider the wonderful agreement between the *German* and *Perſian* languages; ſomething of which has been mentioned in a former chapter, and will properly be further taken notice of here. *Salmatius*, as quoted by *Henſelius*, in the forty-ninth epiſtle of his firſt book, ſays: "we "have here a moſt learned *German*, a *Sileſian*, who is a "doctor of phyſic, and an able chemiſt, and who is well "verſed in the *Oriental* languages, eſpecially in the *Arabic* "and *Perſian*, whoſe name is *Elichman*; this perſon has "found ſo great an agreement between the *Perſian* and "*German* languages, that he does not doubt the *Scythian* "language being the mother of all the dialects of *Europe*, "and of a great part of the *Eaſt*; he has collected above "four hundred *Perſian* words, which are intirely *German*; "and has obſerved alſo a great reſemblance in the gram- "matical terminations of the verbs of both; which, with "the analogy of their words and *ſyntax*, makes us judge, "that they have the ſame *origin*, which is the *Scythian*. "Theſe people formerly over-ran all *Europe*, and made "incurſions even to the river *Indus*, and made their name "famous in all the neighbouring parts of that river. The

"*Perſians*

" *Perſians* alſo have a great number of words which agree " with the *Greek*; but all theſe are found in the *Tudeſque*, " or ancient *Saxon*, which ſhews they all came from the " *ſame* ſource."

I HAVE amply ſhewed before, that the *Parthians* were *Scythians*; that they over-ran *Elam*, and mingled with their relations, the *Elamites*, who were the iſſue of *Shem*; *Elam* was the firſt appellation of the country inhabited by *Shem's* iſſue, and it was afterwards called *Parthia*, and then *Perſia*: and that the *Parthians* were a colony of *Scythians*, who paſſed into *Elam* ſeveral centuries before the incurſion of the *Scythians*, mentioned by *Herodotus*, in his account of *Darius*, is not to be doubted; for they gave it the name *Parthia*, now *Perſia*; and *Curtius* calls it *Parthienem*, and ſays the *Parthians* were a progeny of *Scythians*, which is alſo the opinion of *Dionyſius* and *Strabo*. Thus, too, *Solinus*, in his fifty-ninth chapter, ſays: " theſe " new comers from *Scythia* into *Perſia* brought their *Scy-* " *thian* language with them, and blended it with the " *Oriental* tongue of the *Elamites*."

Now, if any one ſhould be inclined to think, that the *Northern* languages had received the *Perſian* words from *Perſia*, they certainly muſt be very little acquainted with the hiſtory of the *migrations* of the people, from their increaſe after the flood of *Noah*: who ever heard of the *Perſians* coming into *Germany?* When did they plant colonies in any parts of *Scythia?* We have, indeed, an account from *Herodotus*, that *Darius* marched a great army againſt *Scythia*, laying a bridge over the *Thracian Boſphorus*, and encamped in their country: but we are alſo

told, that he was baffled by one of the *Scythian* kings, who, by his marching and counter-marching, harraſſed the *Perſian* army, inſomuch that *Darius* was glad to repaſs the *Boſphorus*, notwithſtanding the other *Scythian* kings refuſed to join their neighbour, in defence of their own countries; and we are ſure, nothing like a *Perſian* colony was ever left behind in *Scythia*. But, on the contrary, it is known to every reader of hiſtory, that the *Magogians*, or *Scythians*, who were always ſituated in the *Northern* and *North-weſtern* quarters; and the houſe of *Togarma*, *Gomer's* youngeſt ſon, and his iſſue, all over the *North-eaſtern* quarters, were at all times invading and mingling with their *Southern* neighbours; and this was the ſole cauſe of ſo great a number of words from the language which is the parent of all the *European* tongues, being found among the *Perſians*, and other *Eaſtern* nations: and this is before made evident, from the names of the *numerals* of the *Perſians* and *Indians*. The ſame may be ſaid of every language of *Europe*, whoſe affinity to each other is ſo great, that hundreds of words are the ſame in all, as I have proved before. *Praſchius*, in his *Onomaſticon Germanico Latinum*, collected eight hundred *Latin* words, which are exactly the ſame in the *German* language: the *Engliſh* and *German* have the ſame agreement, and ſo have all the *European* tongues, with one another; which can bear no other concluſion than that they all ſprung from the *Japhetan* original, through *Gomer* and *Magog*. To which opinion, *Dionyſius Halicarnaſſeus* is much inclined, when he ſays, that the *Latin* language aroſe from thoſe of the *Opics*, *Marſians*, *Sabins*, *Etruſcans*,

*cans*, and *Galls*, who were *Pelaſgians* firſt, then *Celts* and *Scythians*: and hence *Poſtellus*, in his *Origines Etruriæ*, endeavours to prove, that the *Latins* received their letters from the *Celts*; but as to this point, I have made it clear already, that the firſt *Pelaſgians* brought their letters with them into *Italy*; and that their offspring were not called *Celts*, till the *Greek* language was formed, and then it was that the writers in that language called them Κελταὶ; and afterwards the *Latins*, *Celtæ*.

SUCH teſtimonies as are produced through this work, muſt carry with them a ſtrong perſuaſion, that *letters* and *learning* were ever among the *Pelaſgians* (the *Gomerians* and *Scythians*); and that they propagated them wherever they went. Now, as ſome of the *Pelaſgians* carried them into *Italy*, ſo did others into *Spain*. It is ſaid by ſeveral authors, that this kingdom was firſt inhabited by *Tubal's* progeny, who, with his brother *Meſhech*, were ſubject to *Magog*; and as theſe were the fathers of the *Scythian* race, all theſe, as well as the *Gomerians*, were the *Pelaſgians*. Now, it is proved before, that theſe carried their learning and letters into *Italy*, and we do not want ſufficient authority that they did ſo into *Spain*. *Beroſus* affirms this, and ſo do his followers; and if what *Hermannus Hugo* quotes, in the fifty-third page of his book, *De Prima Scribendi Origine*, has any weight, it will incline us to believe, that the *Mileſians* not only were learned themſelves, at their ingreſs into *Spain*, but found letters and learning among the offspring of their own anceſtors, who had ſettled there in very early ages after the flood, whether their migrations were made by ſea or land.

It

It may be both ways; ſome think that *Spain* and *Italy* were peopled ſooner by land than by ſea; but, I confeſs, I am of a contrary opinion. They built veſſels very early, as ſoon as they had a number of hands to be employed in ſuch ſervices; nor can it be thought they were ignorant of ſuch mechanic exerciſes, ſince there is the greateſt reaſon to believe, that the knowledge of theſe kinds of things, as well as of the different kingdoms, were handed down to them from the antediluvian world.

Now, many things deſerve credit, in the courſe of hiſtorical matters, from different circumſtances: as, from a *coincidence* of facts, the *neceſſity* of certain things, and improbability of the want of them, even though they are not mentioned. In *Moſes's* account of the conſtruction of the *ark*, there is not a word of axes, ſaws, hatchets, iron-work, and the like; and yet, it would be very abſurd to ſuppoſe theſe inſtruments were not uſed in building a veſſel, which took up ſo much time and labour before it was finiſhed. In like manner, we are told of mechanical works performed ſo exceedingly ſmall, that their parts could not be diſcerned with the naked eye: now can it be ſuppoſed, that ſuch minute pieces as *Pliny* deſcribes, could be performed without very fine tools, and ſome kind of *dioptric* aſſiſtance to the human eye? And yet nothing of this is mentioned by him: to deny this, would be fooliſh; yet ſuch abſurdities as theſe appear in ancient *Greek* authors: who fancy ſuch a one found out the uſe of *fire* at a certain time; as if it was not known, and in uſe, by mankind, from the creation: and ſo of corn, and many other things.

BUT, as the learned Univerſal Hiſtory has it, vol. xviii. page 535, "they began betimes to navigate, or to coaſt "at leaſt, not only the *Mediterranean*, *Atlantic*, and other "ſeas; but even on the main ocean:" and, indeed, the *Mediterranean* was open to every part of the iſles of *Eliſha*, *Greece*, and to thoſe iſles from the *Northern* parts, through the *Thracian Boſphorus*, which they were all well acquainted with. Hence there can be no great wonder, that there ſhould be early colonies in *Spain* and *Italy*, by ſea, from *Greece*.

THE quotation from *Hugo* is introduced thus by him: "Sed revera tamen non ita leves ſunt rationes *Annii Viter-* "*bienſis*, quibus ita de *Gallis* et *Hiſpanis* loquitur in li- "bello *Xenoph.* de æquivocatione temporum."

THE quotation is as follows: "Quod circa initium "*Nini* fuerint literæ atque leges non ſolum *Hiſpanis*, ve- "rum etiam *Gallis* et *Germanis*, auctor eſt *Beroſus*. Is "in v. Antiq. ſic dicit. anno iv. *Nini Germanos* literis et "legibus format *Tuiſcon Gigas*; *Celtas* vero *Samothes*, et "*Celtiberos Tubal*. *Iberi* igitur *Samothes* et *Tuiſcones*, "patres literarum inveniuntur ante *Græcos*, pluſquam "mille annis, ut *Ariſtoteles* in magico et *Zenon* vere aſſe- "runt; et non *Græci*, ut *Ephorus* mendax, &c. *Strabo*, "qui *Octaviani* tempore floruit, ſcribit in iv. libro Geo- "graphiæ *Bæticæ*, quod aſſerebant *Hiſpani*. Se habuiſſe "literas jam ante ſex millia annorum *Ibericorum*, qui effi- "ciunt duo millia ſolarium. Si vero ab *Octaviano* ſupputes "retro duo millia annorum, pervenies ad vigeſimum annum "*Nini*, &c. Quare conſentiuut ferè *Beroſus* et traditio "*Strabonis* de Origine Literarum apud *Hiſpanos*: quales

" autem *Hiſpanorum* characteres eſſent, opinio mihi eſt, " quod quales et *Sagi* et *Tuſci*."

THE people of *Attica*, according to *Herodotus*, were deſcendants of the *Pelaſgi*, which is ſhewn a little further on in this chapter; and they had the *Pelaſgic* letters in uſe, conſiſting only of the *primary* ſeventeen, which are alſo explained further on. And hence aroſe a proverb among the *Greeks*, when any thing appeared very ancient, that *it was done in* Attic *letters*. *Lilius Giraldus*, in his firſt dialogue, *de Poetis*, has the following remarkable words upon this proverb; though, indeed, he doubts their antiquity in the firſt ſentence, yet aſſerts the proverb, which moſt certainly muſt have ariſen from their antiquity; becauſe, in the ſame paragraph, the alphabet of the later *Ionians*, the offspring of *Deucalion's* grandſon, who were the *Heleni*, conſiſting of additional letters to twenty-four, is contraſted with thoſe of the people of *Attica*. " Numquid vetuſtiores cæteris *Atticorum* literæ? " Minimè, inquam puto. Vetus tamen eſt *Græcorum* " proverbium ut *Atticis* literis aliquid factum affirmant, " quod ſit vetuſtiſſimè factum. Scribit *Valerius Harpocra-* " *tion*, id quod etiam aliqua ex parte *Suidas*, quod ſcri- " bendi ratio apud *Græcos* per viginti quatuor literas fero " eſt ab *Ionibus* reperta; *Theopompus* quoque xxv. *Philip-* " *picarûm*, fœdera ait adverſus *Barbaros*, non *Atticis* li- " teris, ſed *Ionicis* ſancita fuiſſe; quaſi, ut puto, dicat " literis recentioribus."

THIS quotation ſtrengthens every thing we have advanced againſt thoſe who were of opinion that *Cadmus's* letters were the firſt in *Greece*; as it ſtrongly proves, that

the original letters of the *Pelaſgians* were the primary, and retained among ſome of their deſcendants the people of *Attica*, even at the time of this treaty with the *Barbari*: who theſe *Barbari* were, will appear a few pages further; but we muſt obſerve here, that the *Heleni*, who were one party in the *fœdera*, appear to have had twenty-four letters in their alphabet, in which the agreement was written; and that they were of late invention; and that the number of the *Attic* letters was not ſo many, which would ſeem to be thoſe of the *Barbari*, on the other part. So that the latter have always kept their primary letters without any addition, which indeed their language had no occaſion for, nor has it to this day, where their deſcendants are unmixed, as will appear more fully in the ſequel.

BUT, in order to prove that *Homer* himſelf could not be a ſtranger to the *Pelaſgian* tongue, let us pay due attention to that prince of authors upon ancient matters, *Diodorus Siculus*. See *Henry Stephens's Greek* edition, folio, printed in 1559, lib. iii. p. 140, who, in his third book, towards the end, has theſe words, in terms very full and poſitive, in ſpeaking of things relating to the birth-place of the great *Dionyſius*, which was claimed by ſeveral nations: "I will clearly declare, ſays he, all that "the *Libyan* and *Greek* writers have delivered concerning "him, particularly one *Dionyſius*, the author of a very an-"cient hiſtory, who has treated of the tranſactions of that "perſonage, as well as of the *Amazons*, *Argonauts*, wars "of *Troy*, with various other things, and alſo of all that "the ancient poets and hiſtorians delivered concerning "them: he writes, that *Linus* was the firſt inventor of "muſic

" muſic in *Greece*; that *Cadmus* invented the *Greek*
" tongue, having brought thither letters from *Phœnicia*,
" which were therefore, in general, called *Phœnician*
" letters; that he gave names to many things; but, be-
" cauſe the *Pelaſgians* uſed them firſt, they were called
" *Pelaſgian* letters. *Linus*, therefore, had deſcribed the
" acts of that firſt *Bacchus (Dionyſius)* in *Pelaſgian* letters,
" and left other fables behind him; *Orpheus* uſed the
" ſame letters, as did alſo *Pronapides*, *Homer's* maſter, a
" moſt ingenious phyſician. Moreover, *Thymætes*, grand-
" ſon of *Laomedon*, who was cotemporary with *Orpheus*,
" having travelled through many parts of the world, came
" to the moſt *Weſtern* parts of *Libya*, as far as the ocean,
" even to *Nyſa*; and finding that this *Bacchus* was brought
" up in that city by the ancient inhabitants, and inform-
" ing himſelf of all the tranſactions of the *Nyſeans*, he
" compoſed his poem, which is called *Phrygia*, in the an-
" cient language, and with the old letters."

FROM theſe and many other paſſages, in the courſe of this hiſtory, the reader will certainly ſuppoſe, at leaſt, that *Homer* muſt have been verſed in the *Pelaſgian* tongue and letters, if his maſter uſed them. It is confeſſed, too, that *Linus* and *Orpheus* uſed the ſame, as well as *Thymætes*, the famous author of the poem, *Phrygia* upon *Dionyſius*; and hence it may alſo be ſuſpected, that, if *Homer* ſtudied under a maſter uſing the *Pelaſgian* letters and language, he knew no other himſelf, and that his works were alſo compoſed in the ſame; for none of the famous men, now mentioned, are ſaid, by *Diodorus*, to have uſed any others; nor do I believe any others were in uſe among the moſt ancient poets, muſicians, &c. Is

Is it not from hence very probable, that the ſource of the *letters*, *poetry*, *hiſtory*, *muſic*, and *philoſophy* of *Europe* is to be traced to the *Pelaſgians*, the iſſue of *Japhet*, from whom it ſpread all over *Europe*, through the *Gomerians* and *Magogians* or *Scythians*, and were ever cultivated in ancient *Britain* and *Ireland*, although the feuds and viciſſitudes of every nation in *Europe* had obſtructed the progreſs of ſciences every where elſe, for many centuries afterwards? And, therefore, I cannot help thinking, that the works of *Homer*; thoſe ſaid to be of *Orpheus*, or any others of the moſt ancient, were tranſlations, made very long after the wars of *Troy*, into the *Greek*; becauſe, at the time of thoſe wars, the *Pelaſgic* was the univerſal language, and the *Greek* only in the beginning of its formation; and if we add to theſe conſiderations, that *Orpheus* was a *Thracian* by birth, according to *Diodorus*, in his fourth book, it will ſtrengthen our opinion; for the *Thracians* were *Pelaſgians*, and of thoſe in the earlieſt times, who were called *Barbari* by *Herodotus*, and other *Greeks*, afterwards; and their language, the barbarous language they were pleaſed to call it: of this there is ample proof, in the ſequel, which further points out who theſe original people, the *Pelaſgians*, were, in a moſt clear light.

THERE is alſo another reaſon to ſtrengthen this ſuſpicion of the works of *Homer* being compoſed in the *Pelaſgian* language: for it is not improbable, that theſe works never reached *Greece*, till *Lycurgus*, in his return from *Aſia*, whither he went from *Crete*, collected and brought them with him. Sir *Iſaac Newton*, in his ſhort chronology,

logy, fays *Troy* was taken 904 years before CHRIST; but it is thought to be about 46 years earlier, and by ſome, much longer: he alſo ſays, *Lycurgus* brought them out of *Aſia* 710 years before CHRIST, which was 240 years after its deſtruction. It is, therefore, very likely that the tranſlation was not made till ſome time after their arrival in *Greece*, ſince, if they had been known there before, this lawgiver would hardly have taken the trouble of collecting and tranſcribing them in *Aſia*, which, it is ſaid, he did; and if they were never intire in *Greece* before, it cannot, with any probability, be thought that they were written originally in the *Greek* language. Again, we find, according to Sir *Iſaac*, page 59, that when *Lycurgus* was publiſhing his laws, being old, "*Terpander*, a "famous lyric poet, began to flouriſh; for he imitated "*Orpheus* and *Homer*, and ſung *Homer's* verſes and his "own, and wrote the laws of *Lycurgus* in verſe, and was "victor in the *Pythic* games in the twenty-ſixth Olympiad." By which it may be ſuggeſted, that *Terpander* had never ſeen *Homer's* works before *Lycurgus* brought them to *Greece*, and admiring them, began to imitate them himſelf; and that, very likely, after their tranſlation; or perhaps he might be the tranſlator. However, the chronological tables of the noble Univerſal Hiſtory differ from Sir *Iſaac's*, in placing the taking of *Troy* in the 1184th year before CHRIST, which makes it 280 years earlier; and in making the return of *Lycurgus*, from his travels among the *Pelaſgians*, happen in the 884th year before CHRIST, 174 years ſooner than Sir *Iſaac* makes it.

FROM

FROM this diſcovery of *Diodorus* concerning *Homer's* maſter, it is eaſy to ſee his reaſon for beſtowing great applauſe upon the *Pelaſgians*. He ſaw his maſter, *Pronopides*, teaching him knowledge, probably in their language and letters, and his love of learning inſpired him with an high veneration for a people, of whom he was one, and through whom the moſt ſublime literature was conveyed to him, whoſe taſte was ſo exquiſite, and the enjoyment of his refined knowledge ſo great, that he was tranſported to expreſs his gratitude to his glorious predeceſſors, in the work which immortalized himſelf.

I MUST here add another reaſon for my opinion, that the works of *Homer* were tranſlations from the *Pelaſgic*: now, if we conſider, by way of analogy, the ſtate of the *Engliſh* language at this time, and its condition before, and at the time of, *Chaucer*, ſurely we muſt own it to be now in its perfection, and that it required a long time to bring it to its preſent improvement. Is not this the caſe of *Homer's* writings, as we now have them before us? The language is in its perfection, and required no leſs time to ripen it, than every one of the *European* tongues has taken up for its cultivation. Many would be apt to ſay, the language of *Chaucer* was very barbarous; and, perhaps, he might have thought that of his ancient predeceſſors was ſo too, compared with his own: juſt ſo the *Greeks*, in their day, counted the language of the *Pelaſgians*; and it was ſome centuries after *Cadmus*, that the *Greek* language appeared in the ſtate in which the claſſics are handed down to us.

OUR

OUR language is a mixture of ſeveral, and yet each of theſe, from which it has borrowed its parts, is perfect too: ſo that the *Engliſh* tongue is now exactly in the ſame ſtate, with regard to its component parts, that the *Greek* was in, in the time of *Lycurgus*; and it is not unlikely that he had ſome hand in tranſlating *Homer's* works; for it is more than probable tha the underſtood the *Pelaſgian*, as he reſided among them for ſeveral years, in forming the codex of laws he afterwards eſtabliſhed at *Sparta*.

THERE is alſo another argument, and, in my opinion, not a trivial one, which induces me to think, that, if theſe old authors, mentioned by *Diodorus*, uſed the *Pelaſgian* letters, they muſt have wrote in the language of the *Pelaſgians* only; and that is, that as they had but ſeventeen letters, which were always ſufficient, in every caſe, in their own language, they can hardly be ſaid to have wrote in *Greek*, which cannot be expreſſed without additional letters, to the amount of twenty-four; and it is plain, from what is ſaid in other places of this work, that ſeven were added to the ſeventeen primary letters, as the alterations in the *Pelaſgic* were going on; for new powers were wanting, to expreſs the mutilations and additions that gradually were introduced into the old language, which, at length, grew into a new one. *Diodorus* very punctually diſtinguiſhes between the old and the new, where he mentions the poem *Phrygia*, of the *Pelaſgian* poet, *Thymætes*, on *Dionyſius*.

*Explanation of the table of ancient alphabets.*

N° 1. The ancient *Iriſh* and *Welſh* letters, from the *Pelaſgians*, conſiſting of only *ſeventeen* characters; with which the records, genealogies, poetry and hiſtory of both were anciently written: placed in their original order, which order was never altered till their converſion to Chriſtianity by St. *Patrick*, in *Ireland*. This order is explained in the ſequel.

N° 2. An alphabet taken from a manuſcript of the *Latin* Goſpels, wrote in *Ireland*, ſuppoſed to be about 800 years old (I think much older), not at all different from the former. I ſaw another, of the Goſpels, not ſo ancient, both in the *Britiſh Muſeum*, not in the leaſt deviating from the former; and, indeed, the characters in the *Iriſh Bible*, printed by order of Biſhop *Bedel*, of *Kilmore* in *Ireland*, in 1685; and thoſe of *Begly's Engliſh-Iriſh Dictionary*, printed at *Paris*, *anno* 1732, have no eſſential difference from the original. This ſhews, how neat and pure theſe letters were kept in their true form, whilſt the old *Greeks* and *Latins* wrote them in a more clumſy manner. I have ſeen many *Iriſh* manuſcripts of very different ages, all neat and exact, and all alike; with no more than *ſeventeen* letters, through all their works, in *hiſtory*, *poetry*, *aſtronomy*, &c. the reaſons of this number of letters will appear in the ſequel.

N° 3. A *Saxon* alphabet (Dr. *Morton's* twenty-third) of which I have only copied the ſeventeen primary letters; for, as they are manifeſtly taken from the *Iriſh*,

*Iriſh*, which will be proved by and by, I have neglected the ſecondary characters, which they in later times adopted from the *Romans*, as theſe did the *Greek* additionals to the ſeventeen primary letters, when parts of other languages crept into the original tongue of the old inhabitants in *Italy*.

N° 4. Is the fourth of *Chiſhul's* alphabets, at the bottom of Dr. *Morton's* table, entitled, *e Græco-Latinæ ad Dextram*. The four laſt of theſe five lines of characters are alike, and from the ſame ſource, beyond all doubt; the two former of theſe are ſaid to be, *e Phœniciis totidem Cadmeæ Græc. modo utroque ſcriptæ*; that is, from left to right, and from right to left: and the laſt is ſaid to be *Etruſcæ ad lævam verſæ*.

N° 5. Is the eighth alphabet of Dr. *Morton's* table, intitled, *Alphabetum Græcum Cadmi, ſive Ionicum, ante Criſtum ann.* 1500. *e Nummis Siculis (Æginenſibus), Bœotis, Atticis, aliiſque*. Now, if we compare theſe with that of *Simonides*, (I mean the primary ſeventeen characters), being Dr. *Morton's* ninth, called *Græcum Simonidis ſive Atticum, ante Chriſt.* 500, we ſhall find it to be the very ſame; but thoſe of more modern times, to wit, of *Alexander* the Great, *Conſtantine* the Great, *Juſtinian*, *Heraclius*, *Leo Iſaur. Charles* the Great, and of *Baſil*, are mixed, and changing gradually into what the modern *Greek* alphabet now conſiſts of, with the *ſecondary* letters; yet their affinity with the ancient characters is very apparent. And, what is very remarkable, all the *Latin* ſeventeen primary letters, in the ſeventeenth

column, 714 years before CHRIST, in the eighteenth of *ann. Chr.* 1, in the nineteenth of *ann. Dom.* 306, in the twentieth of *ann. Dom.* 400, in the twenty-firſt of *ann. Dom.* 500, and the *Alphabetum Francicum* of that year, are the very ſame with the primary ſeventeen of the ancient *Greek* characters, or, at leaſt, with very little difference; and ſo are thoſe of the *Gothic*, with very trifling alterations, which is the following:

N° 6. The twenty-fourth alphabet of Dr. *Morton's* table, intitled, *Alphabetum Gothicum e Græco et Latino, ann. Dom.* 388, *Ulfilla Authore.* The letters of this line are manifeſtly from the ſame ſpring, that is, the *primary*, and they are ſaid to be *e Græco et Latino.* Now, it is ſomething odd to ſuppoſe theſe the invention of *Ulfillas*, which ſeveral authors have thought; becauſe they are like all the ancient ones, mentioned. Inventions ought to be very different from every thing before them; if not, they may be juſtly ſuſpected; but it will be ſeen, in the ſequel, whether this be ſo or not.

To theſe are ſubjoined the *Welſh* alphabet now in uſe (which is intirely *Roman)*, the modern *Greek*, and the *Hebrew* alphabets, with the number of their letters, as they now ſtand, to ſhew how the former are increaſed by their ſecondary letters; and that theſe alphabets of *Europe* have no manner of affinity to thoſe of the *Hebrews*, ancient or modern. This increaſe of the letters is now in the alphabets of every nation in *Europe*, except in that of *Ireland.*

N° 7.

facing pa. 380.

.Oo.Uuv.Ee.Jj.

Jp.Sy.Tt.Uu.

Rp.Ssy.Tt.Vu.

.R .S .T .V.

.Pr. ſ .T .

.RR. S .TT.U

.L .Ll .M .N

.Y

.l .ll .m .n

.y

: Ξξ. Oo. Ππ Pϱ

. פ . ע . ס . נ .

faang pa. 380.

1 𝔟𝔟.𝔩𝔩.𝔑𝔫.𝔶𝔣.𝔖𝔰.𝔡𝔡.𝔗𝔱.𝔠𝔠.𝔐𝔪.𝔷𝔷.𝔭𝔭.𝔎𝔯.𝔄𝔲𝔞.𝔒𝔬.𝔘𝔲𝔳.𝔢𝔢.𝔧𝔦.

2 𝒹𝒶.𝒱𝒷.𝒞𝒸.𝒟𝒹.ℰ𝑒.ℱ𝒻.𝒢𝓏.𝒿𝒾.𝓁𝓁.𝒴𝓂.𝒩𝓃.𝒪𝑜.𝒫𝓅.𝒦𝓇.𝒮𝓈.𝒯𝓉.𝒰𝓊.

3 Aa.Bb.Cc.Dδ.Ee.Ff.Gz.Ji.Ll.Mm.Nn.Oo.Pp.Rr.Sſs.Tt.Vu.

4 𝔄.𝔅.C.D.E.F. I.𝔙.𝔐.𝔑.O.𝔓.R.S.T.V.

5 A.B.Γ.Δ.E.F. Ηι.𝔐𝔪.Mm.Nn.Oō.Γp.Pr.ξ.T.

6 𝔄𝔞.ℬℬ.Γ.𝔇𝔡.ℰ𝔢.𝔉𝔉.𝔊𝔊.𝔦ι.𝔏𝔩.𝔐𝔪.𝔑.𝔬𝔒.𝔓.ℜℜ.𝔖.𝔗𝔱.𝔘

7 A.B.C.Ch.D.Dd.E.F.Ff.G.Ng.H.I.L.Ll.M.N
O.P.Ph.R.S.T.Th.U.W.Y
a.b.c.ch.d.dd.e.f.ff.g.ng.h.i.l.ll.m.n
o.p.ph.r.ſ.t.th.u.w.y

8 Aα.Bβϐ.Γγ.Δδ.Eε.Zζ.Hη.Θϑθ.Iι.Kκ.Λλ.Mμ.Nν.Ξξ.Oο.Ππϖ.Pϱ
Σσς.Tτ.Υυ.Φφ.Χχ.Ψψ.Ωω.

9 א.ב.ג.ד.ה.ו.ז.ח.ט.י.כ.ל.מ.נ.ס.ע.פ
צ.ק.ר.ש.ת.

N° 7. The preſent *Welſh* alphabet, which is intirely *Roman*.

N° 8. The modern *Greek* alphabet.

N° 9. The *Hebrew aleph-beth*.

ALL theſe are conſidered in the following chapter.

## CHAP. XII.

*Remarks upon the foregoing alphabets; an enumeration of alphabets; the number of letters originally in ſeveral; of primary and ſecondary letters; of the riſe and deviations of the* European *alphabets, from the original ſet of characters.*

THE number and variety of alphabetical characters, publiſhed at various times, is amazingly great; ſome were invented to ſerve private purpoſes among particular ſocieties of men, who pretended to be endowed with more wiſdom than the reſt of the world; ſome were practiſed by prieſts, to conceal their religious myſteries from the vulgar; and ſome were the offspring of original characters uſed in *Noah's* family, which afterwards were, in certain countries, much mutilated, in proceſs of time; and, in others, were handed down to us without having undergone any material alteration: and many of thoſe, which cannot be reconciled to ſuch as we ſhall endea-

endeavour to prove to be originals, muſt be placed to the account of whim, or ſuperſtition; though ſeveral others may have been formed for literary purpoſes, even in later times. Theſe are the ſentiments which ariſe in me, when I look over the many alphabetical tables in *Claude Duret's* hiſtory, and ſeveral more collected by other curious men.

Now, though I am confined chiefly to reſearches into the origin of the languages of *Europe*; yet I cannot avoid ſaying ſomething of ſome of the alphabets of *Eaſtern* nations, as I go along; becauſe, upon peruſing ſeveral collections of them, ſome curious particulars occur, which at once may entertain the reader, and ſerve to illuſtrate what I have undertaken. And from as accurate a conſideration of theſe as I was capable of, and of certain hiſtorical anecdotes which preſented themſelves in the courſe of my reſearches, I am forced to conclude, that there are but two original *chains* of *letters*, or *alphabets*, to be found, and theſe are the parents of moſt others in the world.

THE firſt I ſhall mention here, is the ancient *Hebrew aleph-beth*, which I look upon to be truely *original* and *antediluvian*; and yet I cannot but be ſurprized, that ſo few of the *Aſiatic* nations have the cloſe affinity to this, in their ſeveral characters, that might naturally be expected.

AMONG the great numbers to be ſeen in ſeveral very curious collections, I can find only the following, which are apparently of *Hebrew* origin:

1. THE

1. THE alphabet ſaid to be written upon the table given to *Moſes* from heaven. See *Claude Duret*, *Origine des Langues*, p. 1.
2. Characters ſaid to be invented by *Eſdras*, p. 130.
3. The running letters of the *German* and *Spaniſh Jews*, in ſeparate tables, *ibid.* p. 133.
4. That in the learned Dr. *Morton's* table, intitled, *Babylonium & Judaicum ex Adamico*, 747 years before CHRIST.
5. *Ibid.* That from the *Rotul. Pentat.* in the ſynagogue of the *Portugueſe Jews* in *London*.
6. *Ibid. Swinton's Palmyrenean* alphabet.
7. In *Chamberlain's* collection of the Lord's Prayer in ſeveral languages. The *Rabbinical* characters.
8. *Ibid. Chaldaic.*
9. *Ibid.* The *Samaritan*, which is alſo the ſame in the Reverend and learned Mr. *Anſelm Bailey's Literary and Philoſophical Introduction to Laguages*.

THE reaſon why more of the nations of *Aſia* did not adopt the *Hebrew* manner of writing, might perhaps be this: the *Iſraelites* were a people ſelected by the ALMIGHTY, that the knowledge and worſhip of Himſelf ſhould be inviolably kept pure and undefiled among them; whilſt the other nations were ſpreading their idolotrous practices every where: and as they kept their religion and political matters ſacred to themſelves, ſo they did their language and letters. The *Jews*, all along, held the reſt of the world in abomination; and they, in their turns, made many attempts to extirpate them from the face of the earth: but they were

miraculouſly preſerved, from time to time, notwithſtanding the havock made of them, and the ſharp perſecutions they underwent in almoſt every age; that they might remain living witneſſes of the ſource of revealed religion, to the end of the world. Hence it is probable, that the other nations formed new modes of writing peculiar to themſelves; and, accordingly, we find that at this time, many of the more *Eaſtern* nations have alphabets, which I cannot think to have ariſen from the *Hebrew*, being quite different from it in every letter; and yet have a great agreement in their forms and complexion to one another. And this will be apparent to every reader, who will take the trouble of looking into *Chamberlain's Oratio Dominica in diverſas omnium fere Gentium Linguas verſa*, &c. of which the following will be a ſufficient ſpecimen:

The *Syriac*, vulgar.
*Syriac*, *eſtrangel.*
*Arabic.*
*Arabic*, vulgar.
*Arabic*, the common ſtile in *Barbary.*
*Perſic.*
The *Perſic*, *Juguthi characſtere.*
*Turcic.*
*Tartaric.*
*Tartaric*, *Sinenſium ſtilo.*
*Malaic*, two tables.
*Malabaric*, two dialects.

AND the other alphabets of the *Eaſtern* world ſeem to differ from theſe, and indeed from one another; but perhaps men more learned, than I pretend to be, may be of another opinion, and may find an affinity between ſome of them, where I cannot.

THE other original chain of letters is the *Scythic*, or *Pelaſgian* alphabet, which I have all along contended for, and

and ſhall endeavour to give further proofs of in this place.

I HAVE added the *Hebrew* alphabet to the liſt, by way of contraſt, to ſhew that *Henſelius*, and every other writer, who aſſerts that all the alphabets in the world were taken from that, muſt be miſtaken; for who, that views thoſe other letters, with which it is placed, with any degree of impartiality, can ſay there is the leaſt agreement between them? The forms of every letter are of a different air and complexion, not at all reconcileable to any of the other tables of the *European* letters; but, at firſt ſight, the affinity of all the reſt to their original appears moſt manifeſtly: juſt ſo it is alſo, with reſpect to the names of the numerals; there is no manner of ſimilarity between thoſe of the *Hebrew* and any *European* names of numerals, which the table clearly ſets forth. This is the only uſe of my having introduced that alphabet here.

LET us now conſider the nature of the other chains of letters, in the foregoing table, beginning with the firſt:

THIS is a moſt ancient ſet of letters, differing in their forms from every other in the world, except ſuch as are derived from it. They differ in five reſpects; in *number*, *order*, *names*, *character* and *powers*: to each of which, reſpectively, we ſhall pay ſome attention; and, firſt,

## *Of the* number *of the ancient* Scythian, *or* Pelaſgian *letters.*

THE table ſhews us, that they are but ſeventeen; and, in this circumſtance, the hiſtory given us by the old *Iriſh filids*, or philoſophers, is verified by undoubted concurring

teſtimonies. Perhaps this has not been much attended to by the learned, becauſe ſo few of them have had any acquaintance with that language. Their education, or amuſements, have been drawn from the ſtudy of what we commonly call the *learned languages*, which require many more letters for expreſſing them; and this is the caſe of all the *European* tongues, in general, except the *Magogian* or *Iriſh*. This language never required more letters than ſeventeen to anſwer every purpoſe, either in poetry or oratory, as I have hinted before; whilſt the reſt, when they deviated from this, or were corrupted by the admixtion of exotic words, ſtood in need of other letters, with new powers. It is no wonder, then, that ſome of the moſt accompliſhed *literati* ſhould be ſurprized that *Cadmus* brought only ſixteen letters with him into *Greece*; among whom, that conſummate grammarian, the Reverend Mr. *Anſelm Bailey*, mentioned before, who is ſo well acquainted with the powers of the letters in *Hebrew*, *Greek* and *Latin*, and who, knowing that neither of theſe, nor any other of the modern *European* tongues, can do without the number they now employ, makes this judicious enquiry, after he has enumerated the ſixteen letters ſaid to be brought by *Cadmus*, and the additional characters by others, which are already mentioned in this work: "But (ſays he) by "what genuine authority, or by what proof, is it ſaid, "that the *Greeks* at firſt uſed only ſixteen letters? How, "alſo, is it conſiſtent with the aſſertion of *Herodotus*, that "the *Greeks* at firſt uſed the ſame letters as the *Phœni-* "*cians*? Nay! how is it agreeable to reaſon, that they "ſhould be able to expreſs all the ſimple ſounds in their "language

" language by only ſixteen characters, unleſs ſome cha-
" racters ſtood for two or three ſounds. *Palamedes*, and
" the others, might indeed contribute to an alteration of
" the letters, which ſhould ſeem to be the caſe: for *He-*
" *rodotus* ſaith, that afterwards they underwent a change,
" both in their form and ſound; which appeareth to be
" ſo, in fact, by variety of inſcriptions, and by the mo-
" dern alphabets. The *Greeks* at firſt not only uſed, but
" writ letters, like the *Hebrews*, from right to left; but
" afterwards they writ as the *Europeans* now do, from
" left to right: this would naturally occaſion a turn and
" change in the letters."

MY explanation of this matter, which I ſhall make from undoubted authorities, will, I hope, clear up this author's doubts. He merits my utmoſt endeavours to ſatisfy him; and, I flatter myſelf, that, to ſuch an ingenuous mind as his, my proofs will be ſatisfactory.

I HAVE before amply ſhewn, from Holy Writ, who the firſt *Pelaſgians* and *Scythians* were; the former, the ſons of *Gomer*, ſettled in and overſpread *Greece*, the iſles of *Eliſha*; the latter, the ſons of *Magog*, ſat down in the *Northern* quarters, above *Greece*. That all the offspring of *Japhet* ſpoke the ſame language; which I diſtinguiſh, however, in this work, by two *appellations*, from a change by ſome exotic words introduced into it in the eldeſt branch, the family of *Gomer*, upon the firſt incurſion of *Phœnicians* and *Egyptians* into their country, before the *Greek* language was formed; but the difference is not capital, at this day: and it is plain, that the ancient *Britiſh* language is now in the ſame ſtate it was in when they firſt landed

in *Britain*. But the *Magogians*, or *Scythians*, had no ſuch incurſions upon them, in their quarters; and therefore their language, now the *Iriſh*, remains yet free from any new words of that kind, and their characters are but ſeventeen: this is the reaſon why I call the one *Gomerian*, which the *Welſh* themſelves do, to this day; and the other *Magogian*, though both originally *Pelaſgian*.

Now, as to the number of the letters of each of the alphabets of *Europe*, the firſt line in the table has but ſeventeen: and theſe I call the *Pelaſgian* and *Scythian* letters, which were always in *Greece* before the *Deucalion* deluge, and conſequently before *Cadmus*, which is proved in the foregoing chapter, and which I ſhall now give further evidence of.

THE agreement between theſe ſeventeen, and the ſixteen letters of *Cadmus*, is very ſurprizing: and it is apparent, that the old authors were nearly right, as to the number; but ignorant, as to *Cadmus's* obtaining them; and it is confeſſed, that he brought them from *Phœnicia*. Now, how ſhall we reconcile the aſſertion of *Herodotus*, that *Cadmus* brought letters firſt into *Greece*, and that, before him, they were illiterate, with the opinion of *Plato*, in his *Cratylus*, that "they received letters ἐκ Βαρβάρων?" There can be no other way, than by conſidering who they were that *Herodotus* himſelf called *Barbari*; and truely theſe were the *Pelaſgi* and *Scythians*, in the *Northern* parts of *Greece* and elſewhere, who, he tells us, were ſpeaking their own original language, which was common in all the neighbouring countries, even in his time: for he poſitively ſays, in his *Clio*, page 21, *Ed. H. Steph. cum interpret. Vallæ*,

*Vallæ, fol.* " What language the *Pelaſgians* uſed, I cannot certainly affirm; but, if I may form a conjecture, by that which is ſpoken at preſent among thoſe *Pelaſgians*, who, being now ſettled at *Crotona*, beyond the *Tyrrheneans*, were formerly neighbours to thoſe called, at this day, *Dorians*, and dwelt in *Theſſaly* when the *Pelaſgians* founded *Placia* and *Cylacc*, on the *Helleſpont*, and lived in ſociety with the *Athenians*: if, I ſay, adding to theſe ſuch other *Pelaſgian* cities as have altered their name, I may be permitted to give my conjecture, the *Pelaſgians* ſpoke a barbarous language; and if the whole *Pelaſgian* body did ſo, the people of *Attica*, who are deſcended from them, muſt have unlearned their own mother-tongue, after they took the name of *Grecians*; for the language of the *Crotonians*, and of the *Placians*, is the ſame; but different from that of all their neighbours. By which it appears, they have taken care to preſerve the language they brought with them into thoſe places. But the *Hellenians*, as I think, have, from the time they were a people, uſed the ſame language they now ſpeak; and though, when ſeparated from the *Pelaſgians*, they were at firſt of no conſiderable force; yet, from a ſmall beginning, they advanced to a mighty power by the conjunction of many nations, as well *Barbarians* as others." *Valla* has a note upon this paſſage, reſpecting the interpretation from the *Greek* of *Herodotus*; which being of ſome conſequence to my ſubject, I think neceſſary here, particularly too, as it agrees with Mr. *Littlebury's* ſenſe of the *Greek* text: " Totum hunc locum ſic interpretor, qui in *Græco* etiam

" exem-

" exemplari prorſus eſt perturbatus: ſed ex conjectura licet
" dicere, ejus linguæ fuiſſe cujus ſunt hodie ii ex *Pelaſgis*,
" qui ſupra *Tyrrhenos Crotona* civitatem incolunt, et olim
" finitimi erant iis quos nunc *Dores* vocant: tum videlicet
" quum eam quam nunc appellant *Theſſalicam* regionem
" incolebant: et ii quoque *Pelaſgi*, qui *Placiam* et *Scyla-*
" *cen* condiderunt, et *Athenienſium* contubernales fuerunt.
" Ex his, inquam, conjectura facta, dicere licet, *Pelaſgos*
" olim barbare fuiſſe locultos. Nam et *Crotoniatæ* et
" *Placieni* lingua quidem diſſident a ſuis vicinis, inter
" ſe vero conveniunt?" Now, from this quotation, it is evident the *Pelaſgians* are the *Barbari*; their language, the barbarous language he meant; that they were called by other names, according to their migrations and different governments; as *Crotoni*, and many others (ſee a former account) which the *Greeks* gave them; and that the *Hellenians* had, from the time they were a people, ſpoke the ſame language they were ſpeaking in *Herodotus's* time. This ſhews how ignorant this old hiſtorian was of the people of *Greece* before the *Heleni*; or, in other words, of the original inhabitants of the iſles of *Eliſha*, before the *Hellenian* language was formed: but confeſſes, that when they ſeparated from the *Pelaſgians* they were inconſiderable; hence nothing is more evident, than that both they and their language came from the *Pelaſgians*.

I MUST further add a quotation from *Plato*, as given by Mr. *Bailey*, which this ingenious author thinks a very extraordinary conceſſion in that *Grecian*: " *Plato*, ſays our author, has fallen into a very

" extraordinary conceſſion, with reſpect to the *Greek* " language: that many *Greek* words are ſo extreme- " ly confuſed by writing, particularly in poetry, as to " render their real meaning quite uncertain; and as to " πρῶτα ϗ ἀρχηγὰ ὀνόματα, which ſtand as the baſis " and ground-work of other names, ſince framed by " men, *they and their proper ſignification muſt be ſought* " *for among their elder neighbours*, τὰς Βαρβάρους, not *Bar-* " *bari*, in our ſenſe, of cruel, ignorant men; but fo- " reigners of the *Eaſt*; who, ſaith he, received their lan- " guage from GOD:" " which, ſurely, ſays Mr. *Bailey*, " can be ſpoken of no people with ſo much propriety, as " of the *Hebrews*." I muſt beg leave to differ, in this regard, from that learned man; having juſt ſhewed, that the *Barbari* were the *Pelaſgians*, out of *Herodotus*: therefore the *Hebrews* could have nothing to do with this matter; they were very remote, in their migrations, from *Greece*; nor has any hiſtorian made mention of *Hebrews* coming there in thoſe times. The *Greek* is full of the *Pelaſgian* language, not quite ſo much of the *Hebrew*. Nor can it, in any wiſe, allude to *Moſes's* having received his inſtructions and laws from heaven; becauſe he was not in being, in at leaſt three centuries after the *Greeks* had made the changes in the *Pelaſgic* language, we have ſpoken of already. But if it be thought, that any ſpecial grace or bleſſing ſhould, by GOD's permiſſion, have been denounced by *Noah* to the ſtem from which the *Hebrews* ſprung: ſurely *Japhet* had his bleſſing too, by the ſame permiſſion; and if one branch may be ſaid to have its language from GOD, the other has alſo the ſame claim. But

if

if I may be permitted to paraphraſe this ſentence of *Plato*, it means no more, than that the *Greeks* had originally their language from the *Pelaſgians*, among whom the proper *etymologies* were to be ſought for; and that, if we would go higher, we muſt make the laſt appeal to the CREATOR: juſt as other *Greeks* did, when they could go no higher than the firſt inhabitants of certain places, they ſaid they ſprung out of the earth. But *Plato's* appeal was the moſt righteous, ſince all things came from GOD's command. And it is no great wonder, if ſome words of the *Hebrew* are found in the *Greek* tongue, becauſe it was from the mixture I have often mentioned, of *Phœnician*, *Egyptian*, &c. with the *Pelaſgian*, it was formed; for the *Phœnician*, no doubt, had its riſe from the *Hebrew*.

LET us further caſt a careful eye upon the *Phœnician* alphabets of the learned Mr. *Chiſhul*, as drawn out by Dr. *Morton*, at the bottom of his table, and there we ſhall ſee theſe ſeventeen letters to be the true primary, or original characters: for Dr. *Morton* has given them in both ways from that author; that is, in one line, from right to left; and in the other, reverſed: in each of which, there are ſeveral letters barred, and called by Dr. *Morton*, from the author, *literæ ſecundariæ*, which, when excluded from the originals, there remain only ſeventeen; and *Chiſhul* ſays, *cæteræ autem ſeptemdecim primariæ*. This is a very ſtriking circumſtance, and a moſt convincing proof, that wherever a language can be found, whoſe letters are but ſeventeen, it muſt be an unmixed primary language; and that in every other, which requires an increaſe of letters, it is plain they are mixed and altered, and conſequently ſtand

in

in need of additional powers, ſerving to their expreſſion: and that theſe ſeventeen are the originals.

THIS was the caſe in *Greece:* for, when the *Pelaſgian* language began to be altered, in the manner I have mentioned ſeveral times before, then ſeventeen letters, that ſimple and primary group of characters, became inſufficient to expreſs the innovated ſounds; and, therefore, the Θ, Ξ, Φ and X, were added by *Palamedes*; and the Z, H, Ψ and Ω, by *Simonides Melitus*, or ſomebody elſe. Now, if theſe ſecondary letters be omitted in the *Greek* alphabet, the remaining ſeventeen are the letters of the *Magogian*, now the *Scotiſh*, or *Iriſh*, language. I muſt, however, obſerve, that the F is one of theſe ſeventeen primary or original letters; and that therefore *Palamedes* had no need to have added the Φ; becauſe it can produce no other ſound than the F does, which they had already. Now, according to Mr. *Bailey*, *Cadmus's* ſixteen letters were, A, B, Γ, Δ, E, H, I, K, Λ, M, N, O, Π, P, Σ, T; but, according to *Pliny*, the letters he brought were, A, B, C, D, E, G, I, L, M, N, O, P, R, S, T, V; to which, if the F is added, they are the identical letters with thoſe of our *Pelaſgian*, and, Mr. *Chiſhul's primary* characters. From whence, I think, it would ſeem that *Palamedes* came after *Cadmus*, and not finding the F, added, among others mentioned, the Φ, if it be true that he made ſuch addition. Indeed, it is as likely that *Cadmus* brought the ſeventeen, and that the F may have been omitted by tranſcribers, or the number miſtaken by the hiſtorians; but, however that be, it is certain the original or primary letters were ſeventeen only, and the F, which was, in after-times, called a *di-*

*gamma*, was one of them. It has been ſaid, that this letter was invented by *Claudius*, the emperor; but how looſe an aſſertion this is, may be ſeen in *Tully's* epiſtle to *Atticus*, and innumerable ancient authors and inſcriptions, before *Claudius* was born.

LET us now ſee from whom *Cadmus* received theſe letters, and why he did not rather bring over the *Hebrew* alphabet. For my own part, I cannot help being of opinion, that he brought the complete ſet of letters with him, which were in uſe in, and ſufficient for, the language they belonged to; whereas, if he had them from an *Hebrew* origin, ſurely he would have taken the intire twenty-two letters, which the *Hebrew aleph-beth* always conſiſted of, and not have left ſix behind him unobſerved, which would induce the learned world to believe he did not underſtand their uſe, as the number he is ſaid to have brought, was deficient; and yet, I cannot think he was illiterate. Surely this, as well as the utter diſſimilarity of them, is ſufficient to ſhew, that theſe ſeventeen letters are not of *Hebrew* extraction. The queſtion then will naturally be: how the *Phœnicians* came by them? This cannot be anſwered any other way, than by giving *credit* to the hiſtory of *Fenius*, the grandſon of *Magog*, the *Scythian* king, who left his government to the care of his eldeſt ſon, and went into *Shinar*, where he founded ſchools, and carried his language and letters with him, as I have given it at large, in a former chapter of this work. And as *Phœnicia* lies contiguous to the *Egyptians*, and many other nations thereabouts, it was no wonder there ſhould be great changes of language among them, where there was ſo vaſt a concourſe

courſe of people trading to *Phœnicia* from every country round them. This was the mixture that afterwards flowed in among the *Pelaſgians*, and, in time, was the cauſe of the formation of the *Greek* language out of theirs, and the *Pelaſgian* or *Gomerian* tongues.

THUS it was that the *Scythian* lettters were introduced into *Shinar*, and thence through all *Phœnicia*; which could not be known from any other authors than the *Iriſh* records. *Forchernus*, a very ancient *filid*, or philoſopher, aſſerts that *Fenius* compoſed theſe letters in *Scythia*, and carried them into *Phœnicia*, as well as many others of good authority; which gave occaſion to *O Flaherty*, an eminent hiſtorian and chronologer in the ancient *Iriſh* hiſtory, to ſay, "unde percipias antiquiorem *Cadmo* apud "*Græcos* extitiſſe literarum inventorem, cujus tamen no-"men ipſis excidit e memoria. Quid ſi dicerem *Feniſium* "noſtrum iſtum fuiſſe *Phœnicem* literarum authorem, qui "*Græcas* eas vetuſtas depingeret, quas *Latini* referunt? "a *Latinis Hibernicæ* non omnino abhorrent; *Phœnicis*, "et *Feniſii*, vel *Phœnii* nomen non abludit, et inventio "ſuffragatur; tempus, et patria in hujuſmodi antiquiori-"bus ſæpiſſime confunduntur." To this opinion I cannot avoid ſubſcribing, ſince ſuch a number of facts, delivered by thoſe ancient, and many modern, authors, coincide in the moſt perſuaſive manner, with the ancient *Iriſh* records, relative to this, and ſeveral other matters of the greateſt conſequence in antiquity; as does alſo the moſt ſacred and authentic of all, the Old Teſtament, with theſe records.

FROM the additional letters, by *Palamedes* and others, to the ancient *Pelaſgian* characters, the *Greek* alphabet is increaſed to twenty-four; and from the incurſions of the *Greeks*, in after-ages, upon the ancient inhabitants of *Italy*, the *Latins* have borrowed thoſe very ſecondary letters, and added them to the *Pelaſgian*; for, in proportion to the alterations made in the original language in this country, the *Latins* alſo ſtood in need of the ſame powers which the *Greeks* uſed, in the pronunciation of their language. And thus it was with the *French* and *Spaniards*; the *Roman* number of letters was adopted, as their influence and language prevailed, in later times, over the *Scythian* remains in *Spain*, and the *Gomerian* in *France*.

THE *German Northern* kingdoms had their letters from the *Scythians*, through the *Goths*; but the *Saxons* had their learning and letters, afterwards, from *Ireland*. Indeed, theſe are the only *Northern* people who retain the *Iriſh* alphabet but very little altered; and for all above ſeventeen, they have taken in the ſecondary letters of the *Romans* and *Greeks*, from the ſame cauſe, the *alteration* of the dialect: and thus it may be ſaid of all the other nations of *Europe*; for they have all increaſed their letters to about the ſame number.

BUT to be more particular, with regard to theſe *Northern Germans* and *Goths*: it is the opinion of ſome, that the *Goths* had their letters from the *Greek* and *Latin*; but this notion can ariſe only from their ſimilarity to each other, by thoſe who had not conſidered the ſource from which all three ſprung. Now, there are authorities, which, with me, are ſufficient evidence, that the *Goths* had

their letters before the *Greeks*, or *Latins*, had added the ſecondary letters to the original ſeventeen; and had no additional characters themſelves for many ages after: for the iſſue of *Magog*, *Meſhech* and *Tubal*, had planted colonies in, and taken poſſeſſion of, large tracts of country in *Scandinavia*, long before the *Hellenean* language was formed in *Greece*, which is ſufficiently proved before; and will be rendered more certain, when we hear what *Olaus Magnus*, and his brother *Johannes*, ſay of this matter:

*Johannes Magnus*, in the firſt book of his *Septentrional Hiſtory*, in the chapter of *Gothic* letters, ſays: "We muſt "not believe theſe *Northern* people wanted writers of "their tranſactions, which were ſo magnificently carried "on; for, long before there were any *Latin* letters, and "long before *Carmenta* came into *Italy* with *Evander*, "the *Goths* had their letters: in proof of which, there "are ſtones of a prodigious ſize fixed to the ſepulchres "and caves of the ancients, among the *Goths*, which had "letters ingraved upon them, and plainly ſhewed that "they were erected before the univerſal deluge, or a little "after. Upon theſe ſtones they recorded their exploits, "and handed them down to poſterity. And although "there was no *Roman* language formed before the build-"ing of *Rome*, yet theſe people were inſpired with ſuch a "deſire for the ſtudy of eloquence, to qualify them for "writing poetry, that not only their youth were enjoined "to ſing their ancient verſes, in praiſe of their anceſtors, "but alſo their grave men chanted forth the virtues of "their great heroes with inſtruments of muſic, as is the "cuſtom

" cuſtom at this time; and they had ſuch honour and re-
" wards for eminence in learning, that they conferred upon
" their wiſe men, not only ſcepters and kingdoms, but
" many had divine honours paid them alſo."

OF this ſame opinion, *Olaus Magnus*, the brother of *John*, declares himſelf, repeating even his brother's words, upon this occaſion; and further adds: that, " as people
" now write to one another upon paper, theſe *Northern*
" people, in ancient times, wrote upon pieces of wood, in
" their correſpondence: and even now, ſays he, when
" paper cannot be had, they write upon thin *laminæ*, pre-
" pared from the wood and bark of trees, eſpecially in
" their military camps and ſieges; and this with more ſe-
" curity than with paper, as theſe materials are not ſo
" ſubject to injury from rain or ſnow." He ſays alſo, in the ſecond chapter of his eighth book, that the *Goths* have a book written in their language, intitled, *Billagines*, compoſed by *Diceneus*, one of their kings, who was the firſt that taught them the religion and philoſophy of *Pythagoras*; and ſays, that the word *billagines* ſignifies, in the *Gothic* tongue, what *juxta leges* does in *Latin*. He alſo writes, in the thirty-fourth chapter of his firſt book, that they have certain ſticks, with letters engraved on them, which they uſe in aſtronomical matters, and by which they foretell and declare events of times and ſeaſons, and regulate the moveable feaſts and dominical letters for future years.

THERE are alſo old *Spaniſh* authors, who ſay, that the *Gothic* language was exactly like that of the *Celts*; and, for many ages, whenever the *Scythians* came ſouthward among the

the *Celts*, they underſtood one another very well, which is hinted before. Now, who are theſe *Goths*, but *Scythians?* Who could they have letters from, but immediately, and in ſucceſſion, from their own anceſtors? There does not appear any ſort of reaſon, why they ſhould have had them from the *Greeks* or *Latins*, who themſelves had them from the *Gomerians* and *Scythians* originally, and, undoubtedly, much earlier than either of theſe two languages was formed? It appears, then, that what is ſaid of *Ulphilla's* having firſt invented letters among the *Goths*, is trifling, for the reaſons given; and alſo from this further conſideration: that he is ſaid to have tranſlated the Goſpels into the *Gothic* language, from the *Greek*. Now, if the *Goths* were illiterate before, we muſt ſuppoſe that all the people muſt firſt have been taught to read their own tongue, with this new ſet of letters; and that then he made his tranſlation for their uſe. But *Johannes Magnus*, quoted above, ſays, on the contrary, the *Goths* had the uſe of letters at all times; and that *Ulphilla* was erroneouſly ſaid to have invented letters, only becauſe he firſt tranſlated the Scriptures into that language.

THAT the *Saxons* had their letters and learning from *Ireland*, is well atteſted by good authority; let us ſee what *Camden* and others ſay. See *Gibſon's Camden*, under *Ireland*, page 970.

"THE *Saxons*, in that age, flocked hither, as to the "great mart for learning; and this is the reaſon, why "we find this ſo often in our writers: *ſuch a one was ſent* "*over into* Ireland *to be educated*. And this paſſage, in "the Life of *Sulgenus*, who flouriſhed 600 years ago:

"*Exemplo*

" *Exemplo patrum commotus amore legendi*
" *Ivit ad* Hibernos, *ſophia mirabile claros.*

" With love of learning, and examples fir'd,
" To *Ireland*, fam'd for wiſdom, he repair'd."

THE rapid progreſs that *Patrick* made, in the converſion of the whole *Iriſh* nation to Chriſtianity, was influenced by their being a people more ſuſceptible of religious impreſſions, from their being learned, and verſed in muſic and poetry, than thoſe of any other country. Theſe are endowments, which ſoften the minds of men, and fit them for the reception of rational erudition, eſpecially as they were ſcrupulous obſervers of the moral rules which their wiſe men laid down for them, from time to time: and, therefore, as Biſhop *Nicholſon* obſerves, *Ireland* ſoon became the fountain of learning, to which all the *Weſtern* Chriſtians, as well as the *Engliſh*, had recourſe, not only for inſtruction in the principles of religion, but in all ſorts of literature, *legendi et ſcholaſticæ eruditionis gratia:* for, within a century after the death of St. *Patrick*, the *Iriſh* ſeminaries of learning increaſed to ſuch a degree, that moſt parts of *Europe* ſent hither their children to be educated, and had from hence both their biſhops and doctors. See venerable *Bede*, *Hiſt. Eccleſ. lib.* iii. *cap.* 4, 7, 10, 11, 27. *Camden*, *in Hibernia*, writes: " Subſequente " ætate *Scoticis* monarchis nihil ſanctius, nihil eruditius " fuerit, et in univerſam *Europam* ſanctiſſimorum vi- " rorum examina emiſerint." He ſays farther, that they not only repaired to *Ireland*, as to the mart of learning; but alſo brought from thence even the form of their letters:

" *Anglo-*

" *Anglo-Saxones* etiam noſtri illi ætate, in *Hiberniam* tan-
" quam ad bonarum literarum mercaturam undique con-
" fluxerunt; unde de viris ſanctis ſæpiſſime in noſtris
" Scriptoribus legitur; amandatus eſt ad diſciplinam in
" *Hiberniam*. Indeque noſtrates *Saxones* rationem for-
" mandi literas accepiſſe videantur, quum eodem plane
" charactere uſi fuerint, qui hodie *Hibernicis* eſt in uſu.

" NOR is there, ſays he, any reaſon to admire, that *Ire-*
" *land*, which, for the moſt part, is now without the glory
" of polite literature, was ſo full of pious and great wits
" in that age, wherein learning was little heeded through-
" out *Chriſtendom*; when the wiſdom of Providence has
" ſo ordered it, that religion and learning ſhall grow and
" flouriſh, ſometimes in one nation, and ſometimes in an-
" other." Here our great author, *Camden*, has, from good authority, proved that the *Saxons* had letters and learning from the *Iriſh*; and venerable *Bede* mentions, that *Coleman*, one of the diſciples of *Aidanus*, returned from *England* into his own country, and founded two monaſteries; one in *Bonfin*, an iſland on the *Weſtern* coaſts of *Connaught*, for his townſmen; and another in *Mayo*, for the *Engliſh*; which laſt was held by them, and became very great in the time of this venerable author; for *Coleman*, very probably, ſucceeded *Aidan* in the biſhopric of the *Northumbrians*, and held it thirty years: to which *Aidan* was called by *Oſwald*, their king, who being many years an exile in *Ireland*, became well verſed in the *Iriſh* language, and was there converted to Chriſtianity, and all his ſoldiers; and afterwards called that holy biſhop, and many other eccleſiaſtics, to convert his ſubjects, from

*Ireland*; himſelf interpreting to his nobility and people, the word, as it was preached to his ſubjects, who could not underſtand the language; whereby, and from his own example, there was a very rapid progreſs made in propagating the Goſpel; for numbers were converted and baptized; many churches were built, and monaſteries founded: and his influence in religious, as well as his power in ſecular matters, was ſoon become very extenſive.

AT this time, about the year 651, and long before, there were vaſt numbers of *Engliſh* in *Ireland*, as well nobility as others, who left their own country, in the time of the biſhops, *Finan* and *Coleman*, to ſtudy divinity, and devote themſelves to a monaſtic life; and were furniſhed with books, and every neceſſary of life, *gratis*. *Tuda* ſucceeded *Coleman*; and *Keada*, a diſciple of *Aidan*, ſucceeded in a biſhopric of the *Mercians*; and then *Eata*, another biſhop, one of the twelve young lads who were *Engliſh*, bred up under St. *Aidan* to the church: from theſe twelve, the *Engliſh*, who had not been taught the letters of their fathers, received the manner of writing the *Iriſh* letters; for they all became teachers of the Chriſtian religion, when they returned to *England*. So that, about theſe times, there were two modes of writing in *England*; for all the religious, who had ſtudied in *Ireland*, and they were the majority, wrote ever in the *Iriſh* characters.

HOWEVER, I muſt ſet one part of the above quotation from *Camden* right, in which he is much miſtaken; viz. "nor is it any wonder that *Ireland*, which, for the moſt "part, is now rude, and without the glory of polite lite-"rature, was ſo full of pious and great wits, in that "age,

"age, &c." Now, he relates from *Bede*, that *Egfrid*, king of the *Northumbrians*, about the year 684, landed in *Ireland*, and deſtroyed every thing in his way with fire and ſword, which, ſays he, put an end to all learning and religion. But twenty *Iriſh* hiſtorians, of that very time, agree in ſaying, that *Egfrid* landed in a little territory, and committed hoſtilities for a few days, till the forces of the then prince were collected; and that he and his forces were then driven on board his ſhips, having loſt a number of his men; and did not attempt it afterwards. Now, it is well known, that *Ireland* continued to be called the *Inſula Doctorum & Sanctorum* many centuries after that ſkirmiſh; and were never without ſchools and univerſities, to this day, notwithſtanding the many viciſſitudes and wars they ſuſtained, from time to time; nor was it poſſible that learning or religion ſhould have ſuffered any ſort of alteration from ſuch a little affair, when both, many a time, withſtood, and remained unſhaken, in the midſt of ſeveral ſharp and deſperate wars before.

Now, though *Ireland* was called by ſo honourable an appellation, for many centuries after the converſion of the inhabitants, yet *Inſula Sacra* was a very ancient name given to that kingdom, which appears from *Avienus Feſtus*, as quoted by Dean *Swift*, in the notes upon his verſes on the ſudden drying up of St. *Patrick's* well, near *Trinity-college*, *Dublin*: *Avienus* flouriſhed in the joint reigns of *Gratian* and *Theodoſius*, about the year 379; and in his poem, *de Oris Maritimis*, has theſe words: *Inſula Sacra, et ſic Inſulam dixere priſci; eamque late gens Hibernorum colit.*

So that this poet, by *priſci*, muſt mean the ancients before his time. Now, the firſt Chriſtian biſhop that went to *Ireland*, was *Palladius*, who did not remain there above one year, when *Patrick* was ſent to ſucceed him, in the year 425; or, as another copy of a book, ſaid to be wrote by him, intitled, *de Gaudiis Electorum*, &c. has it, in 430, which makes fifty-one years before the *Iriſh* had any notion of Chriſtianity. Sure, ſuch an epithet as *Inſula Sacra* muſt have been beſtowed upon it, by the ancients, before *Avienus*, for ſome laudable reaſon; and points out very naturally, that it was famous for ſome peculiar endowments of its inhabitants in very ancient times.

LET us now take ſome notice of the order, names and powers of ſome of the alphabets of *Europe*.

THE ancient *Iriſh*, *Scythian* or *Pelaſgian* letters, being the firſt column in the table, are there in their original order, the names of which I ſhall repeat here, to prevent ſome trouble to the reader in turning to it; and ſhall put the common *Roman* letters in their places; which run thus:

| | | | | | |
|---|---|---|---|---|---|
| Beth, | Luis, | Nion, | Fearn, | Suil, | Duir. |
| b, | l, | n, | f, | s, | d. |
| Tinne, | Col, | Muin, | Gort, | Peithboc, | Ruiſh. |
| t, | c, | m, | g, | p, | r. |
| Ailm, | On, | Ur, | Eadha, | Ido. | |
| a, | o, | u, | e, | i. | |

THIS was the ancient order, and continued ſo to be, till Chriſtianity was thoroughly propagated in *Ireland*. This order was altered, when the language began to be mixed

mixed in *Greece*, as I have hinted it already; and this was one of the changes mentioned by *Herodotus*; and the additional, or *ſecondary* letters, another. Hence the *Greek* order is called *alpha-bet*, from the two firſt letters; and the *Roman*, *ab-ce-darium*, from the *a*, *b*, *c*, *d*; but the title of the *Iriſh* order is *beth*, *luis*, *nion*, from the *b*, *l*, *n*; and they alſo call it by another name, *bebeloth*, importing the ſame thing, which is teſtified by many of the moſt ancient *Iriſh* authors, eſpecially in the *Book of Lecane*, from which the author of *Ogygia* has taken it: this book was compiled by the anceſtors of the family of the *Mac-Firbiſſes*, which treated of ſeveral ſubjects, chiefly of the General Hiſtory and Antiquities of *Ireland*; and was much conſulted by Arch-biſhop *Uſher*, Mr. *O Flaherty*, and Mr. *Lynch*: there is a copy of it carefully preſerved in the king's library at *Paris*, which the author of the *Diſſertations on the Ancient Hiſtory of Ireland* thought was the only copy; but there appears another among the *Iriſh* manuſcripts, mentioned in the catalogue of the *Bodleian* Manuſcripts, in Biſhop *Uſher's* collection in *Trinity-college* library, *Dublin*, N° 257, page 22, where there is alſo another, called the *Book of Ballymore*, one part of which is a hiſtory of the wars of *Troy*, in that ancient language.

THE *Greeks*, as ſoon as they had increaſed their number of letters, ſeem to have given them the order and names, nearly, of the *Hebrew aleph-beth*; and the *Latins*, when they alſo had changed their old *Pelaſgic*, took in the *ſecondary* letters of the *Greeks*, of which, ſays *Pliny*, we acknowledge the power in our language. This was brought about firſt in *Greece*, and afterwards, by the incurſions

curſions of the *Greeks* upon the old inhabitants in *Italy*, as I have ſhewn it before, by the *Latins*, in what regards the number, but not the names, of the letters.

BUT the *Iriſh*, being long inhabitants of their ſafe retreat, unmixed with other people, exerciſing their own ſyſtem of laws and government, encouraging their *filids*, *poets*, and other learned men, in their particular reſpective profeſſions, which were intailed upon them and their deſcendants, from one generation to another, all written in their own pure language, ſtill preſerved the ancient *order*, *number* and *names* of their *beth*, *luis*, *nion*, until St *Patrick* had accompliſhed the converſion of the kingdom to the Chriſtian faith, and aboliſhed the pagan, *druidical* worſhip: till then then they were utterly unacquainted with the *Latin* letters, although theſe were the offspring of their own, among the *Umbrians*, and other *Pelaſgians*, in *Italy*, long before; but St. *Patrick*, eager to haſten the propagation of the *Goſpels* among the people, endeavoured, by every means he could deviſe, to introduce the *Latin ab-cedarium*, in order to have a ſufficient number of copies made for that purpoſe: yet it appears, that the *Iriſh amanuenſes* wrote out the *Latin* Goſpels in their *own characters*, of which I have ſeen ſeveral copies, and very finely executed. However, they were obliged, in writing the *Latin* language, to take in the *ſecondary* letters, which their own ſeventeen were not ſufficient for, and which that language could not do without: and it is very remarkable, that in all the manuſcripts of their own tongue, not an additional letter can be found to the primary ſeventeen. But I find, in ſome printed books in that language, for example, in Biſhop

Biſhip *Bedel's Iriſh* Bible and New Teſtament, the aſpirate *h* is taken in; this made ſome modern grammarians count eighteen letters in the *Iriſh* alphabet, and follow the order of the *Latin ab-cedar*, as far as their letters go; but they never changed their characters yet, nor is it likely they ever will.

THUS, we ſee the *Iriſh* language was always expreſſed by ſeventeen letters only, having no need of any ſecondary ones, not even of the *h*; for as to this aſpirate, though the language always has it in uſe, by a means peculiar to itſelf, yet they have no occaſion to bring it in among the number of the characters proper to it; nor was it anciently written at all: becauſe its power was always ſupplied by a point concomitant to the letter, that was to be aſpirated; and beſides, ſeveral of the letters are naturally aſpirated in courſe, of which we ſhall give ſome account, a little further on.

THE only author of any conſequence, beſides *Innes*, mentioned in the preface, who denies the *Iriſh* to have had the uſe of letters, or indeed any learning at all, is *Bollardus*: he ſays, before Chriſtianity they were illiterate, and that St. *Patrick* introduced the uſe of letters among them. But this appears to be a weak aſſertion, from what I have all along ſaid; however, a word or two more may not be amiſs here: if they had them firſt from that ſaint, would they have deviated from the forms of the letters? would they have altered the order? would they not rather have continued them as they received them, or would they have ſunk ſeven letters? for, in every country, they have rather increaſed, than diminiſhed, the number of letters, except thoſe

thoſe of the *Hebrew* and *Iriſh*, which are in *ſtatu quo* to this very day. One of his reaſons is, that, "becauſe the "ancient *Germans* had not the uſe of letters, the *Iriſh* "were in the ſame ſtate." Here he is loſt, in his firſt propoſition; the *Germans* never were without letters, for they had them from their anceſtors, the *Scythians*, in continual ſucceſſion: but if they had not, does it follow, that *Ireland* ſhould be an illiterate kingdom? Another of his reaſons is, that it is known the *ſaint* wrote out the *Latin* alphabet for them that were his converts; and concludes, that therefore they knew no letters before. But this argument is as fooliſh as the former: for *Colgan*, his author, who tells us that he gave them the *Latin* alphabet, ſays alſo, that the great poet, *Dubtach*, was maſter to *Fiach* (who received the ſaint's alphabet) and ſent him, before that, into *Connaught*, to preſent ſome of his poems to the *princes* of that country, written in his own language and characters: but if this unguarded author had conſidered the reaſon of *Patrick's* endeavouring to promote the *Latin* letters among them, he would hardly have ventured to aſſert ſo extraordinary an opinion.

I WILL, however, ſhew the reaſon of it here, in order to defeat the prejudices that mere readers may run into about it. When St. *Patrick* had made a number of proſelytes, there was a neceſſity to have the prieſthood increaſed; for the few who accompanied him, upon this occaſion, could not be ſufficient to ſtem the torrent of oppoſition from the *pagan* prieſts, and the contumacy of the common people, every where. It was, therefore, highly expedient to ordain many *prieſts*; and the ſooner they were prepared

prepared for it, the work would certainly be the more profperoufly effected. Therefore, as it is well known the fervice of the church was then performed in the *Latin* tongue, it became abfolutely neceffary to inftruct them in that tongue, and confequently in the letters proper to it. This was the reafon of his having recommended his *ab-ce-darium*; and not becaufe they ftood in any need of letters to write in their own language.

LET us now take fome notice of the alphabet of the *Welfh*, or *Gomerians*, in this place:

THE ancient *Britifh* letters confifted originally of the fame number and order, as well as form, with the *Irifh*, when they were *Pelafgians*; but they have fince taken in all the fecondary letters, and added compound characters alfo, to ferve the exigence of the language of this time. Their moft ancient manufcripts were written in that character; but they have gradually changed them for the *Roman*, which they now ufe. Mr. *Lhuid* has given us a mixed alphabet, at the beginning of his *Archeologia*, retaining but the *Greek* $\chi$, and the *Irifh* 5; the reft are *Roman*. He has not the *q*, of *Latin* invention; and has put the $\chi$ in the place of the *c*. Hence the fimple letters in the alphabet are twenty-three; the *q* would have made the twenty-fourth; to feven of thefe he has added the afpirate, *h*, making each a feparate character, which makes them amount to thirty.

The Reverend Mr. *Richards* has adopted the *Roman* letters intirely, differing, in fome meafure, from Mr. *Lhuid* in thefe refpects: Mr. *Richards* has twenty-feven characters; twenty fimple, and feven double. Mr. *Lhuid*

doubles his with the aſpirate only; but the former adds the aſpirate to only three, *ch*, *ph* and *th*; the reſt are double conſonants, *dd*, *ff*, *ng*, *ll*; in the whole, thirteen ſingle, and ſeven double, conſonants; and adds to the common five vowels, *w* and *y*; theſe together make up the twenty-ſeven characters.

THE *Corniſh* alphabet follows the *Britiſh*, and has much the ſame powers, and conſiſts of *Roman* letters. Mr. *Lhuid* ſays, however, in the beginning of his *Corniſh* Grammar: "the ancient *Corniſh* letters were (beſides the "old *Roman)* the ſame with thoſe uſed by the other *Bri-* "*tains* and *Scots*, which, being alſo uſed by the ancient "*Engliſh*, are now beſt known by the name of *Saxon* "letters. Theſe they have all along changed, according "to the alterations in the *Engliſh*, inſomuch, that thoſe "few, who would write any *Corniſh*, at preſent, write it "after the *Engliſh* orthography." Now, this being the caſe, with regard to the letters in the *Welſh* and *Corniſh*, we are forced to conclude, that the original and *primary* ſimplicity of the language and letters were changed, by the cauſes before-mentioned; that new words and ſounds had crept into it, when in its *Pelaſgic* ſtate; which required ſecondary letters, and their powers, to expreſs it; and that colonies of them left *Greece*, and ſpread, with their language, thus *a little* altered, over *Europe*, by degrees; but ſome came into *Britain*, as early as to any other part of *Europe*, by ſea; which is the reaſon that the *Welſh*, or *Gomerian*, of this day, is more pure than the *Breton*, *Armoric*, *Corniſh*, or any other dialect that ſprung from it; theſe having ſuffered further alterations, both upon the continent, and in *England*,

*England*, while the pure remains of the *Gomerians*, though often harraſſed with invaſions from their neighbours, and inteſtine broils at home, have kept it juſt in the ſame ſtate it was in when they firſt landed here; it was the *genius* of both *Gomerians* and *Magogians* to be tenacious of their ancient *records*, *pedigrees*, and the hiſtory of the glorious acts of their anceſtors, to which their *antiquaries* and *poets* were ſtrictly enjoined, and at all times held in great eſteem, and well rewarded for their merit in theſe matters.

Now, becauſe the *Welſh* and *Iriſh* did originally uſe the ſame characters, Mr. *Harris*, in his edition of *Ware's Antiquities of Ireland*, gives it as his opinion, that *Ireland* was firſt peopled from *Britain*; but, if that author had been acquainted with the true hiſtory of the two great *fathers* of the inhabitants of all *Europe*, *Gomer* and *Magog*, &c. and with their migrations reſpectively, he would have ſeen that *Gomer* gave inhabitants to all the *Southern*, and *Magog* and his brothers, *Meſhech* and *Tubal*, peopled all the *Northern*, kingdoms; and, in ſhort, that the *Gomerians* were the ancient *Britons*, and the *Magogians* the ancient *Iriſh*.

WE come now to ſay ſomething of the names and powers of the ancient *Iriſh* letters, which are yet in their original *Scythian*, or *Pelaſgian*, ſtate.

THE *Iriſh filids*, and the book of *Lecane*, ſay, that the names of their letters are taken from trees or plants, and explain them thus:

b, *Beith*, a birch tree, whence *betula*.
l, *Luis*, a quicken tree.
n, *Nion*, an aſh tree.
f, *Fearn*, an alder.
s, *Suil*, a willow, whence *ſalix*.
d, *Duir*, an oak, *quercus*.
t, *Tinne*, a bay, *tinus*.
c, *Col*, a hazle, *corylus*.
m, *Muin*, a vine, *vitis*.
g, *Gort*, Ivy, *hedera*.
p, *Peithboc*, unknown.
r, *Ruiſh*, an elder.
a, *Ailim*, the firr, *abies*.
o, *On*, broom.
u, *Ur*, heath, *erica*.
e, *Eadha*, an aſpin.
i, *Ido*, the ewe tree.

FEW of theſe have any ſimilarity with the *Hebrew* names; but the *Greek* letters have a reſemblance of names to the *Hebrew* characters, following the ſame order, in the four firſt letters, though not through the whole. The *Aleph-beth-gimel*, is like the *alpha-beta-gamma*; the *alpha* being firſt, and *omega* laſt, in *Greek*, as it was when *John* wrote his book of the *Revelations*, "*I am Alpha and Omega.*"

Now, it might ſeem ſomething particular, that the *Greeks* ſhould imitate the *Hebrews* in the names, and yet follow the *Pelaſgians* in the forms of their letters; for whether

whether the preſent *Hebrew*, or the ancient *Samaritan* character be the original, neither is the mother of the *Greek*, as to the *ſtructure* of the letters: but, as the *Greeks* were ever fond of changes, which is manifeſt in the alterations ſpoken of ſufficiently already, it is no wonder they ſhould have gathered ſeveral of the *Hebrew* names, which, however, they have alſo very much altered, from intercourſes with other nations, flowing into *Greece*; but this was done after the original language was almoſt forgotten among them, and after the ſecondary letters were added to the primary ſeventeen.

THE powers of the *Hebrew*, *Greek*, *Latin*, and alſo every alphabet of the modern *European* languages, are very well ſet forth by the grammarians of each; but few have any notion of the powers of thoſe ſeventeen primary letters, as they are to this day uſed in the *Iriſh*, or *Magogian* language, and formerly were in the *Gomerian*.

I, THEREFORE, now proceed to finiſh this chapter, an explanation of them in a diſtinct manner, whereby their original ſimplicity and comprehenſiveneſs will appear very ſurprizingly to excel every other *European* alphabet, we are acquainted with.

THESE ſeventeen conſiſt of five vowels, and twelve conſonants; the vowels are, a, e, ι, o, u; and the conſonants, b, c, d, f, g, l, m, n, p, r, ſ, t.

THE vowels are thus pronounced: a as *aw*, in *law*; the e as *ay*, in *way*; the ι as *ee*, in *weed*; the o open, as in moſt languages; the u as *oo*, in *wood*.

THE

THE conſonants, though they ſerve, as in other languages, to lead the vowels, yet ſuch is the extreme ſoftneſs of their uſe in ſpeaking this language, that nine out of the twelve are mutables; that is, they are, by a point ſet over them, aſpirated, as if an *h* was added to them, in order to ſoften them; of which point, any one expert in ſpeaking it, would have no need; becauſe he would aſpirate them naturally, as he continued ſpeaking, or reading. Theſe nine are, b, c, ꝺ, f, ſ, m, p, r, t; and the immutables, or ſuch as keep their powers unaltered, are, l, n, ꝑ: but beſides the mutability by being aſpirated, they are often annihilated in ſpeaking; ſo that, in ſome parts of *Ireland*, and of the *Highlands* in *Scotland*, they utter it with ſo much ſoftneſs, that one would think they ſpoke intirely by vowels: b, or m, when aſpirated, are ſo far deprived of their power of the lips, as to be ſoftened into a v; and yet there is no ſuch character as *vau* among the ſeventeen letters, nor the leaſt need of it: c is naturally aſpirated, even without a point, and is ever pronounced as *ch*, or the *Greek* χ, before every vowel; but is never uttered in a *ſigma* ſound, as in *civil*, *cedar*, in *Engliſh*: and it is the ſame in the *Welſh*, or *Gomerian*; for in both theſe ancient tongues, they formerly never uſed a κάππα, or *k*; and it ſeems almoſt ſuperfluous in the *Greek*, ſince the χ, *chi*, would expreſs all that letter is capable of.

THE *French* and *Engliſh* give the *c*, a *ſigma* ſound before *e* or *i*; and the *Italians* have given it the expreſſion of *tch* before thoſe two vowels, in ſpeaking both *Latin* and their own language; as, for *certus*, *cedrus*, *Cicero*, they

they ſay, *tchertus*, *tchedrus*, *Tchitchero*. When this corruption crept into the *Latin*, or whether it was the common uſe they made of the *c*, ſoon after the *Latin* language was formed, cannot be determined; but it is certain, that in the original ſtate of the primitive ſeventeen, this letter was always aſpirated, and ever ſounded like a χ, *chi*, before every vowel; or, in other words, was a palatial letter, as it is now in the ſiſter-languages, the *Gomerian* and *Magogian*: but the *French*, when they aſpirate this letter, give it the ſound of *ſh*, in the *Engliſh*, *ſhare*; as in *change*, *chapeau*, *chene*, *chine*, *choſe*, *chute*: and having no *kappa*, nor *chi*, they uſe *qu* before ſome vowels, to produce a palatial ſound. In the *Armoric* language, the *c* before the *e* or *i* has a *ſigma* ſound, which they have taken from the *French*, and which is a deviation from the original *Gomerian*; and they pronounce *ch* as *ſh*, in the *French* manner, ſometimes as χ, adopting alſo a *k*, inſtead of the palatial *ch*; and ſo do the *Corniſh*, who have made many changes from their mother *Gomerian* tongue; and it appears, by what Mr. *Lhuid* ſays, that the *k* was in very old *Armoric* books; but is lately growing out of uſe, though the *Corniſh* has it now in full force.

The ϑ and τ are naturally aſpirated in the *Magogian* language; the *Engliſh*, in uſing theſe letters, ſtrike the *apex* of the tongue to the roof, behind the teeth; whereas, the *Iriſh*, in pronouncing them, apply the apex bluntly againſt the teeth, which makes them ſound as if an *h* was added to the τ and ϑ; and ſo do the *Spaniards* and *Portugueze*. The *Greeks* have their *theta* as well as the *tau*, but

but their *delta* is not aſpirated; yet when I heard a whole family ſpeaking *Greek*, who had reſided many years in *Crete*, I obſerved, in the courſe of the converſation, they aſpirated both the δ and τ, and pronounced the language, in general, exactly as the *Italians* do theirs; inſomuch, that, to a perſon not well acquainted with the difference, their diſcourſe would ſeem to be held in the *Italian* tongue.

THE ϝ has the ſame power, in every language, which the *Italians* uſe inſtead of the φ, even in the words from the *Greek:* but the ϝ was the original, being one of the ſeventeen primitive letters, before the alterations, mentioned above, were made in *Greece*; and all *Europe* uſe it now, in whatſoever language.

THE ϛ is a palatial letter before every one of the vowels, without exception, in the *Magogian* language; and ſo it is in the *Gomerian*; for it never is changed before *e* or *i* into that ſound that it produces in *French*, as in *general*, *germe*, *gibet*; but is naturally aſpirated, as is ſaid of the *c*, before theſe two vowels, as well as before the broad vowels, *a*, *o*, *u*; and therefore is always ſounded from the palate. In either of theſe our languages, there is no ſuch ſound as is produced by the *Engliſh* conſonant, *j*; and therefore there they had no need of that conſonant, though the *Latins* have it in uſe, as in *Janus*, *jecur*, *Johannes*, *judex*; the *French* have it from them; and we, in *Engliſh*, from the *French*, giving the ſame ſound. Now, in the *Magogian*, as I have ſaid before, there is no uſe of an *j* conſonant, any more than of the other ſecondary letters;

nor

nor has the *Gomerian*, in its pure ſtate, which the Rev. Mr. *Richards* confirms, where he ſays, " the *j* conſonant, " or *jod*, the *k*, *q*, *x* and *z*, are properly no *Welſh* letters, " nor are they wanted in words purely *Welſh*:" which is a very powerful argument of the antiquity of the *Gomerian*, and its cloſe affinity to the *Magogian*, language. *Jig*, *jilt*, which indeed might be expreſſed by the *g*, going before the *i*, as in *ginger*, do require an *j* conſonant, ſometimes, in *Engliſh*; but no word in the *Latin*, *Italian*, *Spaniſh*, or *French* languages, have an *j* conſonant before an *i* vowel, as an initial: but in the compound of *jacio*, *injicio*, *ejicio*, it takes place.

THE l is naturally aſpirated in both our languages, and cannot be pronounced with propriety in either, by putting the apex of the tongue to the roof, behind the teeth, as in *lad*, *lord*: but muſt be expreſſed before a vowel, by applying the apex bluntly, almoſt between the teeth; ſo that *lh* is to *l*, as *dh* is to *d*. The *Gomerians* ſignify the proper ſound by double *ll*, as in *Lluid*, and manage it ſo in the expreſſion, that while the blunt apex is applied to the teeth, the body of the tongue is ſpread, and ſome air is ſuffered to eſcape on each ſide. Juſt ſo in the *Magogian* lam, a hand; laban, mire; and though the former denote this by double *ll*, the latter underſtand it by the ſingle *l*, as of courſe. The *Latins*, *French*, *Italians* and *Spaniards* uſe it as the *Engliſh* do.

AMONG the letters which are called mutables, there are two ways by which thoſe are ſilenced in ſpeaking; one by placing a point over them; and the other, by ſome

conſonants ſuffering an *eclipſe* from others, when they come together, according to the ancient orthography; for example, b is eclipſed by m; c by ʒ; ð by n; þ by b, ð, m, t; þ by b; ȝ by t; and t by ð: and there are many other diviſions and ſubdiviſions of rules, concerning the influence of conſonants and vowels upon each other, with their diphthongs, tripthongs, &c. both in ſimple and compound words, which muſt be known in order to be able to read the language; becauſe, however the pronunciation is ſoftened, and varied, the old orthography is ſtill preſerved, and never ſuffers any change; which is not the caſe in moſt *European* languages: for we have examples in our own *Engliſh*, and in the *French*, of the difference in the old and modern mode of writing both; nor are there wanting numberleſs examples of ſuch changes in both *Greek* and *Latin*.

THUS have I gone through what I propoſed, in order to illuſtrate the hiſtory of the progreſs of the languages of *Europe*, from the beginning: if I am happy enough to have my animadverſions approved of, it will be greater pleaſure and ſatisfaction to me than any thing this world can afford; and if any *errors* or *inaccuracies* have eſcaped me, the candid readers will be favourable. The main ſcope, I hope, is executed upon an eaſy and intelligible plan; and if any thing can be added to what I have advanced upon the ſubject, towards a further elucidation, it will, no doubt, be very acceptable to all lovers of *antiquity*, as it will be much ſatisfaction to myſelf. And as I never intended to enter into any controverſy

verſy upon this matter, but only endeavoured to clear the way to things more remote than have hitherto been, in my opinion, well underſtood, I ſhall ſubmit this little work to every correction, or emendation, that proceeds from the pens of gentlemen of candour, with that temper, which is the inſeparable companion of thoſe whoſe views have no other tendency than the eſtabliſhment of truth.

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